

*H. Saunders (2)*

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**V I E W**  
OF THE  
*State of RELIGION*  
IN THE  
**DIOCESE of St. DAVID's,**  
About the Beginning of the 18th Century.  
With some Account of the Causes of its Decay,  
**TOGETHER**  
With Considerations of the Reasonableness  
of augmenting the REVENUES of Im-  
propriate CHURCHES.

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By **E. S. D. D.**

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Sicut igitur adjuvat, non lædit sanitatem Corporis quisquis indicat, quæ res vitient, aut tueantur sanitatem. Ita non avocat a Religione, sed adhortatur potius qui demonstrat veræ Religionis corruptelas, & Remedia. *Eras. Rot. Ep. Pref. Mil. Christiani.*

Ἐννόμιος δὲ τὸ λέγειν ἡ μίσις σύμβολον. Clem. Alex. Pæd. lib. 1. c. 8.

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L O N D O N:

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# V I E W

OF THE

## State of RELIGION

IN THE

### Diocese of St. David's



About the beginning of the 18th Century.  
 With some Account of the State of its Diocese.  
 With Considerations of the Causes and Remedies  
 of augmenting the Revenues of the  
 appropriate Churches.

By E. A. D. D.

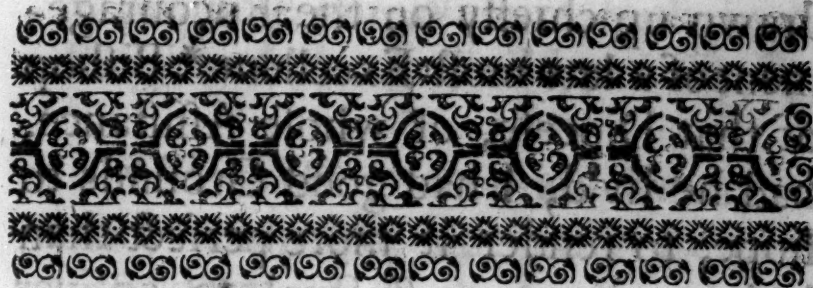
Printed by J. Smith, at the British Museum, in the Strand.  
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TO HIS  
 ROYAL HIGHNESS  
 GEORGE  
 Prince of *Wales*, &c.

*May it please Your Royal Highness*

TO permit me to lay before  
 You the following Narrative  
 of the State of Religion in  
 the Bishoprick of St. DAVID's (once  
 a Metropolitcal, and) the most an-

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cient See of Your Province. It was drawn up chiefly on the Encouragement of a late most Excellent \* Bishop of that Diocese, of whose Assistance, had he liv'd, I had good Grounds to hope, to render it more perfect than it is, and more effectual to answer the Design proposed, of conciliating the auspicious Favour of the Publick, for the Relief of his impoverish'd Churches, and for redressing those Disorders which he was so often heard to complain of, but could not remedy.

BUT tho' destitute of the Advantages that so Great and Learned a Patron might have given it, yet as it is I most humbly beg Leave to present it to Your ROYAL HIGHNESS, as to whom, under his sacred Majesty, the Cognizance of the Matters here related do of *Right* belong, from whose Goodness, as from that of a *common Father*, and our most illustrious Prince and Governour, we do assure our-

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\* Bp. Bull.

selves of all that ought to be desired to promote our Welfare both in our *Religious* and our *Civil* Interests.

*A Persuasion*, in which we are the more confirm'd, not only from the Consideration of Your Royal Wisdom and Goodness, but also from the remembrance of the hereditary Piety of Your Royal Ancestors, who have already done so many great and glorious things for us.

F O R when we look back and reflect upon the Royal Piety and Bounty of so many of our ancient PRINCES attested by the Revenues and rich Donations they bestowed on our renowned Cathedral, and by their generous Interposition for the Defence of her Metropolitcal Rights and Jurisdiction, or in a word, upon their constant Patronage and extensive Benefactions unto most or all our Churches, these are things which we cannot recollect without the strongest  
Hopes



Hopes that Your *Royal Highness*, the Inheritor of their Royal Blood, their Sovereignty and Piety, will be equally affected towards us, and that You can't without a holy Indignation see the venerable Monuments of Your Forefathers Piety tumbling into Desolation, and the sacred Repositories of their Shrines and Relicks almost lost in Ruins; nay, and that it will be a Spectacle still more moving, to see as it were the whole Frame of our Religion sinking, to see many Parishes without Churches, many Churches without Pastors, and many Pastors without a Maintenance; for such are the profane, the impious Changes that the Iniquity of Times have brought upon us, they are even grievous to be mentioned.

BUT we humbly hope it is reserved to be the Glory of Your *Royal Highness* to remove those gloomy Views, and to procure us better Changes,

Changes, that being moved with a Zeal for the Divine Honour, and of the Welfare of Your People, it will be the Subject of Your Royal Care to repair our Desolations, and to rescue that most holy Religion, which is the Support of Government, and the Foundation of all our Happiness, from those sacrilegious Profanations it is fallen under.

THAT the divine Majesty may attend You with his Blessings in this and all Your good Endeavours, are the earnest Prayers of

Your Royal Highness's

Most dutiful, and

Most obedient Servant,

*Er. Saunders.*

Changes, that being moved with a  
 Zeal for the Divine Honour, and of  
 the Welfare of Your People, it will  
 be the Subject of Your Royal Care  
 to report our Devotions, and to let  
 our that most Holy Religion, which  
 is the Support of Government, and  
 the Foundation of all our Happiness,  
 from these sacrilegious Profanations  
 it is fallen upon.

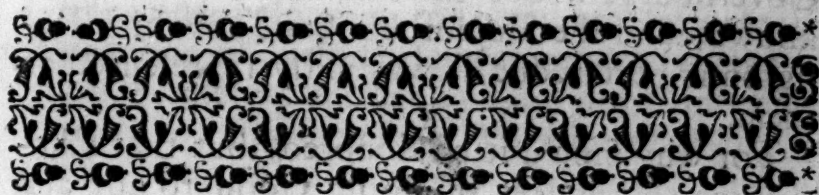
THAT the Divine Majesty may  
 attend You with his Blessings in this  
 and all Your good Endeavours; and  
 the earnest Prayers of

Your Royal Highness's

Mother, and

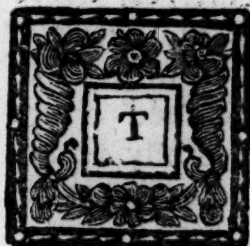
Most Excellent Graces





## S E C T. I.

*The Motives and Inducements to the  
writing this* NARRATIVE.



THE great Concern which many eminent and worthy Persons have of late shewn for the Interest of Religion, and the very charitable and active Zeal of those honourable and christian Societies lately set up among us, who have in many Places already done so much Good by encouraging, restoring, or propagating Christian Knowledge, and Piety, more especially the favourable Disposition of some late Parliaments towards the Clergy, instanc'd in several Acts made for their Relief and Maintenance, and the better Encouragement of Learning. But most of all, the repeated Assurances given us by our most gracious Sovereign that he will support and advance the Interest of our establish'd Church; all these Considerations put together make it highly probable, that we the poor People of this obscure Part of this Church and Nation, shou'd share at least a little more liberally of the Publick Charities, and of the good Effects and au-  
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spicious Influence the of Care and Piety of our Governours; if our Circumstances were better known, and the deplorable State to which Religion is here reduc'd, was justly represented to them.

For why shou'd it be doubted, but that Charity which rejoices in doing Good to all, and especially to those who need it most; and that Charity which already has, and still continues so generously to diffuse itself to foreign Parts, and so remote as to the *Indian* Infidels, both in the *East* and *West*, wou'd as joyfully exert itself with greater Zeal and Industry at Home, and be no less diligent to prevent Apostasies, than to make Profelytes, and to stop the Growth of Infidelity among us Natives, as to plant Christianity among Strangers, were it but apprized that we stand so much in need of its Favour and Assistance. Nor indeed ought we to be so unjust as not much gratefully to acknowledge the good Offices that have been already done for us, by the Society for propagating Christian Knowledge, the many useful Books they have bestowed on our lending Libraries, the many Charity Schools which some of their worthy Members have so generously maintained in these Parts; and the many practical Books they have dispers'd among our Poor, are very sufficient Proofs, not only of their excellent Designs in general, but of their benevolent Wishes to us in particular; and yet they are very insufficient to answer our Necessities, or to reform Disorders so spreading and establish'd as they are here.

For alas! Such are the Complaints; so great are the Desolations of Religion in this Country; so many of our Churches are in actual Ruins; so many more are ready to fall, and almost all  
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are robb'd and pillag'd by a sweeping Alienation of all the Tyths, as well as of the Lands and Glebes once belonging to them, and become the Properties of such Persons as generally seem to think themselves neither by Law nor Conscience bound to maintain the Worship of God in them. And to add to this Calamity, some of those few Churches that escaped the general Ravage, and are not robb'd of their Revenues, are too commonly forsaken also, or which is much the same, turn'd over to Curates, who are no better provided for than those of our improper Churches. By these Means so poor and ignorant, consequently so contemptible are the Generality of the Clergy render'd even by those whom they are taught to call their Patrons, as that it can scarcely be conceived, that any Part of the Christian Church should be reduc'd to that confus'd and forlorn Condition that we are in. Private Charities are therefore likely to afford us small Relief, we stand in need of a Parliamentary Provision as well to prevent the Ruins of our Churches, as to secure a Maintenance for the Service of them.

Had the Spoils and Plunderings of our Churches and the scandalous Appropriations of them not been so great and spreading as they have been, there had perhaps in another Age been some Prospect of Relief to us, from our late most gracious Sovereign's Bounty of the first Fruits and Tenths; but as the Case now stands, it may be question'd whether the total Application of that (a) Revenue wou'd be sufficient to afford but ordinary

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dinary

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(a) The annual Revenue of the Tenths and First Fruits (after the Exemptions allow'd to small Livings) is computed at a Medium of twenty Year, not to exceed fourteen Thousand



dinary and reasonable Stipends for the unendow'd Churches of this particular Diocese. So that unless we are otherwise taken Care of by the Publick, our Desolations are likely to be growing, and Irreligion likely to be entail'd upon us unto late Posterity.

'Tis true, it was the Pope and his Regulars, how were the first Beginners of this Confusion, who cou'd not be content with the richest Lands and Tenements which they took from private Families, but seiz'd upon the Revenues of the *Seculars*, and took the Bread of Parish Priests; that is, of those who bear the Burden of Religion, to maintain the Laziness and Luxury of their Cells and Convents. But when the time came to drive away those Drones, and to deprive them of what they got and used so ill; Was it not then a proper time to do to God and to the Church Justice? And was it not owing to the Neglect (to say no worse) of that Parliament, who had so fair an Opportunity of reducing Things into Order, to leave them in Confusion, since they might with ease have made a Restitution of the sacrilegious Alienations, that the religious Orders were possess'd of, and whereby they had quite banish'd away Religion from so many Parishes? But no Part of the Nation hath so severely felt the ill Effect of that

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land Pounds *per Ann.* of which above ten Thousand Pounds *per Ann.* is to be deducted for the Grants, Pensions, and Arrears charg'd upon that Revenue: So that there remains then but about 4000 *l. per Ann.* to be apply'd to the Charity. And my Lords the Bishop have return'd an Account of above 5000 Livings that stand in need of it. *Vid. a Letter of a residing Member of the Society for propagating Christian Knowledge in London, to his Correspondent in the Country.*  
 Printed by J. Downing. A. D. 1714.

Neglect

Neglect as we have done, because that almost all our Tyths were appropriated either to the Support of the Bishoprick, Chapter, or Cathedral, or the Uses of religious Houses.

How much then had it redounded to the Honour and Credit of our Reformers, had their Care extended in some Measure to the Church's *Patrimony*, as well as to her *Faith* and *Doctrines*; or had they done but equal Justice to the Church as to the State, by restoring the Tyths unto the one, as they did the Lands unto the other? For with what Justice or Piety may it consist, that God should be depriv'd and robb'd of what was in the most devout and solemn manner dedicated to his Service and Glory, because of its being perverted, alienated, or abus'd by ill Men? Or that the reform'd Clergy shou'd be so reduc'd to Want and Beggery, for no better Reasons than that because their Popish Predecessors reign'd and wallow'd in their Luxury? As the learned *Selden* well observes; *Do not the Divine Judgments, do not the dreadful Execrations entail'd upon those Devourers of Things consecrated to God, hang over us for these Proceedings?* Or as yet even a more learned and wise than he, speaks, *Is it not a Snare or a Destruction to the Man who devoureth that which is holy?* Prov. 20 v. 25. And do we not hereby also too much justify the common Reproaches that have been cast upon our Reformation? For of the one hand we are told that the Wealth of the Church and Clergy, were much more sought after, than the Reformation of Religion, and of the other, " that  
 " in times of Popery, the Clergy for their pious  
 " Frauds and Ignorance, were rewarded with  
 " a double Portion both of Wealth and Ho-  
 " nour; but since the Reformation, for telling

" honest Truths, they are requited but with  
 " Contempt and Poverty. And that tho' their  
 " Labour, their Duty, and their Business have  
 " been all along increasing, yet their Mainten-  
 " ance, their Priviledges, and encouragements  
 " have been still declining. " And if this has  
 been comparatively the Case of the Clergy of  
 this Kingdom in general, how much more so is  
 it the Case of those of this Diocese in particu-  
 lar; especially since they are almost all of them  
 at the Allowance of Impropriators: So that it  
 may be thence concluded that they are in much  
 more starving Circumstances, than the poorest  
 Curates were before the Reformation. For be-  
 sides the many beneficial Perquisites than be-  
 longing to the secular Clergy, the Monks and  
 Fryers were more in Awe, and more observant  
 of the (b) Laws and Canons made in favour of  
 them, than their more potent Successors have  
 been; and therefore the readier to encourage  
 them, as what they could not but thing them-  
 selves obliged to, to prevent the Resentments

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(b) 15 Rich. 2. c. 6. Requires that the Diocesan shall  
 ordain, upon the Appropriation of any Parochial Church,  
 that a convenient Sum of Money according to the Value of  
 it, to be paid to the poor Parishioners for ever, and that the  
 Vicars of the same be sufficiently endow'd. This Statute was  
 afterwards further ratify'd by another of Hen. the 4th, *Anno*  
*quarto Cap. 12<sup>o</sup>* which requires not only a just Endowment  
 for the Vicar, but that the Ordinary shall take Care that  
 none but secular Persons be ordain'd perpetual Vicars, there-  
 by to prevent the Tricks and Frauds of the Regulars, who  
 pretended to serve their Churches by the lame Attendance of  
 their Itinerant Members, of which Abuse the Church was  
 equally sensible with the State, as appears from several Ca-  
 nons, and particularly that of the Council of Lond. *A. D.*  
*1102. Can. 20* where it is provided, *Ne Monachi Ecclesias*  
*sibi datas ita spolient suis redditibus, ut Presbyteri ibi servientes*  
*in aliquo penuriam Patiantur.* Con. Angl. F. 2. p. 22.



of Parliaments that were disinterested in their Revenues, and consequently the more likely to see those Statutes obey'd, which requir'd them decently and creditably to maintain their Vicars; and also to support the Bishops in the Execution of those Laws, notwithstanding the Appeals to Rome against them. But are these Laws and others of the same Tendency made since, of any use at present? For tho' it be acknowledg'd they are not repeal'd, and acknowledg'd that the Conditions in the Case before us, which the Monks, were oblig'd to, have follow'd their Possessions to the Crown, it being declared expressly in the (c) *Statute of Dissolution*, that they [the alienated States or Tythes] shou'd continue still subject to the same Payments out of them, to other Men or Livings which they were formerly subject to. Yet what Regard is there now had to these Conditions? Or who is that Grantee of the Crown, who pursuant to this Statute, thinks himself oblig'd to augment, as there is Occasion, the Sallaries of any Vicarage or Curacy? Or what Ordinary or Diocesan do we hear of, who has had the Courage to execute the Powers which the foremention'd good Old Laws has invested him with? If then they are become so antiquated and obsolete, as to be of no use, does it not become the Piety and Goodness of a Protestant Parliament, to give them new Life and Efficacy, since there is so glaring and manifest Occasion for them? And so to wipe away the Scandal charg'd upon the Nation, of taking away the Ministerial Wages, which has in effect been taking away saving Knowledge

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(c) *Anno 31. Hen. 8. Cap. 13<sup>o</sup>*

and the Means of Grace, from many Parts of the Kingdom. And for the doing of this, there seems to be no Expedient so obvious and natural, as to inforce the Laws in Being for these Ends; and to support my Lords the Bishops with a Power to call upon, not only Ecclesiasticks, but Lay-Impropriators, to part with so much of the Revenues of the Church in their Possessions, as well decently maintain the Service of God in them. For we cannot doubt but that the Wisdom of our Governours, when our Case is considered, will induce them to think of some Expedients in our Favour, and contrive to rescue that Religion which we all profess to be the Ordinance of God, from that open Scandal and Neglect, to which it is at present reduc'd here; and since the general Alienation of the Church Indowments cannot be well deny'd to have been the chiefest Cause of this ill consequence, we are then to wait till it pleases God to dispose the Piety of the present or some future Parliament, to make some further Amends for this Omission of our Reformers; if not by obliging Impropriators of all kinds, to be more liberal in their Allowances to those that are substituted for them to perform the Pastoral Office, at least in finding out of some other Means for their Subsistence, in some Measure suitable to their Character.

There is, that I know of, no Pleasure in raking into Disorders, or complaining of Mis-carriages, and least of all when they affect what is, or ought to be so dear to us, as the Welfare and Credit of our Church and Country: But notwithstanding all this, since it is so necessary that our Sores should be laid open before we can expect a Cure, to remonstrate therefore in  
this

this Case, and against Grievances of so ill Tendency, and so pernicious as these are which we labour under, will not (it is hop'd) be imputed to a petulant Itch of finding Faults, and of complaining needlessly. Nor, 'tis also hop'd, will it be conceiv'd to imply any Want of Duty to Superiors, to acquaint them with those Grievances which we have Reason to believe they know but little of; and which if they are not taken notice of by the Publick, are not capable of a Redress; especially since they are of that Nature, as already to have laid waste our Churches, reduc'd our Clergy to a contemptible Meanness, and are consequently very highly pernicious to the Welfare both of Church and State.

Surely were these Things known to his Sacred Majesty, who is the Defender of our Faith, and Nursing Father of our Church, and to his Parliament, and Councils, the *Powers over us ordain'd of God to do us good*; our Case wou'd move Compassion; and such, as that we cannot doubt of their Goodness to administer some Relief, and that they wou'd at least be so far favourable to us, as to put a Stop to our growing Desolations, and provide in some Measure that we may not thus continue still in so distinguishing a manner, to be the Reproach of that Church which is the Glory of the Reformation.

This we hope for with the more Assurance, because that when Religion, the Foundation and Support of Government, (for without the Help of it, no Government Good or Bad, ever yet subsisted) is in Danger of being lost, it will, we humbly think, be no less the Interest, than it is the Duty of our (*d*) Governours to come



to its Relief, unless they will neglect the only Means effectual, of establishing their own Authority, and draw down those dreadful Judgments that must ensue, when they who of all others are most oblig'd to do otherwise, shall yet despise the Laws and Powers of the universal Monarch, *who ruleth over all, not only in the Heavens above, but in the Kingdoms of Men here below, giving them at his Pleasure to whomsoever he will.*

But farther, when it is remember'd, as it ought to be at least by good Christians, that our Religion is not only to be supported for its Benefits to the State, or for the Force and Efficacy that it gives our Civil Sanctions, but also for its being the Means of our Salvation, and in Compassion to those numberless Souls, who, if they are depriv'd thereof, must be in Danger of perishing for ever.

This is certainly a Case and Circumstance so moving, as must challenge the Concern and Pity of every one who has any Sense of Piety, any Regard for the Interests of Eternity remaining. But more especially will it awaken the Zeal and Charity of the Right Reverend Fathers of our Church; who when the Condition we are in, shall be better known and understood, can't be wanting to interpose their Interest on our Behalf.

And last of all, We humbly hope the Honour we have in the Relation we bear to his

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(d) *Deo serviunt, is quantum Reges sunt, si in suo, bona iubeant, mala prohibeant non solum, quæ pertinent ad humanam societatem, verum etiam quæ ad Divinam Religionem, &c.*  
August. contra. Crescon. l. 3. c. 51.

Royal Highness the PRINCE, as being of his immediate Province, may on that account encourage us to hope for some degrees of Favour, and induce the Publick to consider us as much more valuable Subjects in being Christians, than being Infidels.

The Sum of all this is ; since it can be made (to our Sorrow ) too plainly to appear, that the State of Religion here is indeed deplorable, and that tho' we live in a Christian Nation, so deservedly renowned for the Purity of Religion ; we are notwithstanding, depriv'd of the Benefit and Advantage of it ; and as much in need in many Places of Ministers and Churches, for the teaching and orderly Settlement of that Religion, as if it never had been heard of among us. And while our Case is such, we can't reflect upon the noble and excellent Designs of our charitable Societys, nor upon the Wisdom and Publick Spirits of our Governours in Church and State, without entertaining chearful Expectations of being consider'd and relieve'd, as our Occasions and the Circumstances of affairs will admit of,

## S E C T. II.

*An Account of the Condition that our Churches, and other religious Edifices are in ; what Divine Services are perform'd in them and the Manner how ; the Circumstances of the Clergy, &c.*

**I**T will perhaps be as difficult to gain Belief among Strangers, that our Desolations are so great and scandalous as they are, as it is ungrateful, and a Matter of Regret to us that we  
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are oblig'd thus openly to acknowledge them so to be. And when we have said all, we can't hope to make others so sensible of them as we ourselves are, who are every Day oblig'd to hear, and see, and lament so many Things which we cannot remedy.

But that the Relation I intend, may be reduc'd to some Method, I propose first to give a short Account of the State and Condition that our Churches, and Chapels, and Habitations of the Clergy are in. *Secondly*, an Account of what, and the Manner how, Divine Offices are perform'd in them. And *3dly and lastly*, An Account of the mean Circumstances and Hardships of the Clergy. This will take up, what I suppose will sufficiently answer my Design, to inform you that the State of Religion here is so very deplorable, as that it can scarce consist with the Prudence of any Government, and much less with the Care and Wisdom of ours, that it should be still suffer'd to continue so.

But first, of the Condition that our Churches, Chapels, and Habitations of the Clergy are in. Such is the melancholy and ruinous View that presents itself upon this Head, that I know not well where to begin, For did you see the Ruins of all Things dedicated to pious and sacred Uses throughout this Country; did you see the pitiful Condition of our once so celebrated and noble Cathedral, and how great a Part of it is demolish'd to prevent the Charge of Reparations; or did you see the stately Ruins of the Bishop's Palace, of the College, the Schools, the Arch-deacon's and the Canons Houses at *St. David's*, and the like Desolation of the Collegiate Church and Houses belonging thereunto, and of the Bishop's Palace at *Brecon*; And also the desolate Remains of the old Collegiate



giate Church of *Llandhewyfreſt* in *Cardiganſhire*; a Church once endow'd with a handsome Proviſion for a Dean and twelve Prebendaries; but the Endowment is now alienated to that Degree that the poor Incumbent there, tho' the Tythes of his Pariſh are ſaid to be worth Four hundred Pounds *per Ann.* is oblig'd to content himſelf with about Eight Pounds Salary. Again, did you ſee the Havock and Deſolation that has been made of all the (e) Biſhop's Palaces, the Site and Mannors belonging to ſome of them, being quite alienated, of the reſt there is nothing left but ſtately and magnificent Ruins, excepting that of *Abergwyly*, which is the only one remaining out of eight or nine, that once belonged to this Biſhoprick; nor is this likely long to out live the reſt, unleſs the Generoſity of our good Dioceſan ſhould diſpoſe him ſeaſonably to reſcue it from Ruin.

Again; did you ſee what very ſorry and mean Cottages (if any) that are left for parſonage and vicarage Houſes: But in moſt Pariſhes there are no Proviſions of any kind for that uſe, no Glebe, no Ground to build upon; but as was ſaid, where there are any, they are commonly ſo mean and inconvenienc, as that the Clergy, poor as they are, cannot think them habitable for themſelves, and therefore are oblig'd to part with them to any one that will pleaſe to rent them; but very often they fall to the Sexton's Lot, who to get a ſorry Maintenance, is allow-

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(e) The Biſhops of *St. David's* are ſaid to have had ſeveral Palaces formerly, viz. at *St. David's*, *Lanbaden*, *Trefdyn*, and *Lamphy* in *Pembrockſhire*, at *Landigwy*, and *Lanbadarnvawr* in *Cardiganſhire*, at *Brecon* and *Landdunw* in *Breconſhire*, at *Aler-gwyly* in *Caermarthenſhire*.

ed the Privilege of selling Ale by the Church-yard side. Further; were you to see the general Devastation the is of almost all the (f) Chapels in the country, which it can't be deny'd, were much more necessary to be kept up here, than in most other Places, for the Ease and Benefit of the People, who in many large Parishes are no less than five, six, or seven, or perhaps eight or ten Miles distant from their Parish Churches; and last of all did you see the forlorn Appearance of the Parochial Churches, and in how pitiful a Condition they are kept, it might justly tempt you to imagine from the little Care taken of them, that the Publick and External Part of the Christian Worship at least, was about to cease or be lain aside here. Upon this Head indeed we find Complaint was made so long ago as in Arch Bishop *Laud's* time, " that when he gave  
 " the King an Account of the State of his Province, about *Anno Dom. 1635.* among other  
 " Disorders he particularly mentions that the  
 " Bishop of *St. David's* had complained grievously, and not without Cause, that diverse  
 " Impropriators in those Parts, had either pulled  
 " down the Chancels, or suffer'd them to fall,  
 " to the great debasing of the Churches, and  
 " leaving them so open and cold, as that the  
 " People in those mountainous Parts must endure a great deal of Hardness, as well in the  
 " Churches, as in the way to them."

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(f) *Capel Lan-newydd, Capel y Bettws, Capel Teilarw, Capel Joan, Capel Lan y Ceryddon, Capel y Drindod, Cop Pencadair, Capel Kylsans, Capel, Conan.* five Chapels in *Landyssil* Parish, and others without Number, throughout the Country are bury'd in their Ruins.

Thus betimes did our Impropriators kindly affect to shew their Will and Power, after they had got the Revenues of them, to deprive us of our Churches also. And alas! too too well have they succeeded, as is plainly evident from the Desolations they are brought to, for in some Places we have Churches without Chancels; in other we have but some piece of a Church, that is, one End, or a Side Isle, that is remaining; and in some other Parishes, even none at all: Nay, and the desolate Appearance of most of those that are yet standing, speak how difficultly they subsist, and how miserably they are neglected. In some, not only the Bells are taken away, but the Towers are demolished, and in many others there are scarce any Seats, excepting here and there a few ill contriv'd and broken Stools and Benches; their little Windows are without Glass, and darken'd with Boards, Matts, or Lettices; their Roofs decaying, tottering, and leaky; their Walls green, mouldy, and nauseous, and very often without Wash or Plaister, and their Floors ridg'd up with noisome Graves without any Pavement, and only cover'd with a few Rushes. Did you, I say, see these general Desolations of our noble Cathedral, and Collegiate Churches, and of so many Parochial Churches and Chappels, of the Bishop's Palaces, and of almost of all the Parsonage Houses in the Diocese, it might well tempt you to think we had lain in the Road of the *Turks* and *Saracens*, in some of their wild Excursions; or that we had but very lately pass'd the Discipline and Reformation of an *Oliverian* Army; for this, alas, is the deplorable State that the Houses of God are in among us; and if I may use the Prophet's Language upon an Occasion not unlike, *Isa. i. 8. 51. 17. 63. Thus is the Daughter*



of Sion left as a Cottage in a Vineyard, as a Lodge in a Garden of Cucumbers, and his Sanctuary trodden down: Thus our Jerusalem, the Place of his Sanctuary among us, seems to have drunk at the Hand of the Lord the Cup of his Fury, there is none to guide her among all the Sons she hath brought forth, neither is there any that takes her by the Hand of all the Sons she has brought up: For who among us doth, as he ought, lay to heart the Desolations and Destructions that are come upon us? But to what End will the People be apt to argue; should Churches be repaired and kept up when they are deprived of their Endowments and Revenues, and that no Ministers are maintained to officiate in them? When I reflect thus upon the present sad and uncomfortable View of the Church here, where its probable it so soon flourished, with as much Credit and Reputation as in any part of this Island: I can't but have a melancholy Fear and Apprehension that the time which God intends us for our Tryal, is drawing to a Period; and that the deplorable State of the once renowned Churches of *Asia* and *Africk*, is hanging over our Heads, and that our present Confusion looks too much like the dark Presages of the total removing of our Candlestick, the Benefit whereof we have, alas, too long neglected, and made but little use of. Or when I look back upon the glorious Things which our Historians, (a) *Gildas*, *Bede*, *Giraldus*, *Spelman*, *Usher*, *Cambden*, and others, have related of the early Foundation of the *Brittish* Church

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(a) Interea glaciali frigore rigenti insulæ, quæ velut longiori terrarum secessu, soli visibili non est proxima, verus ille, non de firmamento solum temporali, sed de summa etiam cælorum arce, tempora cuncta excedente, universo orbi præfulgidum sui lumen ostendens Christus suos radios id est  
sua

Church in general, and of the Supremacy, Independence, and Dignity of this ancient See in particular, and (b) of the honest Simplicity, and pure Religion of our Forefathers: I can scarce without Tears, but not at all without a most astonishing Concern and Pity, behold the venerable Ruins that I have been describing, especially when I consider also the growing Irreligion,

fua præcepta indulget tempore (ut scimus) summo Tiberij Cæsaris, qua absq; ullo impedimento propagatur ejus Religio. *Gild. de Excid. Brit.*

Britannia omnium Provinciarum prima publice Evangelium recepit.

Licet a Gregorio magno pontifice, Augustinus Anglorum Ordinatur Episcopus—Retinuit tamen & tuebatur Ecclesia Menevensis (seu Caerlegionensis) pristinam suam dignitatem, subdi noluît, aut Augustini Cathedræ, aut Romani ipsius Archi-præsulis; hoc liquet apud ipsum Bedam & luculenter in responsione Abbatis Banchorensis ad ipsum Augustinum petentem subjectionem Ecclesiæ Romanæ. *Spelm. Conc. Tom. 1. p. 25.*

Episcopus Meneviæ a suis suffraganeis Wallensibus ibidem fuerunt consecrati, nulla penitus professione vel subjectione facta alteri Ecclesiæ. *Annales Gish. Ibid. Citat.*

Beatus David Sedem Archiepiscopalem usq; Meneviam transfudit, & Ibidem Archiepiscopus factus est; & post illum viginti quatuor ibidem pallio usi sunt & plena Metropolitana Dignitate. Hoveden. *Pars Poster. p. 798.*

Menevenses Episcopi & Successores sui qui ab ævo Lucij Regis usq; ad Augustini dies istos (hoc est per quadringentos pene annos) Metropolitanis florere Privilegijs & Archi Episcopi nuncupati sunt, tandem nulla (quod sciam) pulsati synodo, sine crimine, provincia sua et Antiqua Jurisdictione deinceps sunt exuti & spoliati. *Spelm. Ibid.*

(b) Populus ipse (scil Cambriæ) præstantis cujusdam naturæ beneficio, semper est ad audiendum promptus, ad discendum aptus, & ad obediendum paratissimus, &c. *Annot. in Cap. 2. l. 1. Gir. Itin. Cambriæ.*

Britanni puriorem Christi Doctrinam longe ante adventum Augustini a Josepho Arimathensi & Asiaticis Ecclesiis susceperant, apud illos igitur vigeat Veritatis Prædicatio, Doctrina Synœra, Vivificatrix Fides, & Purus Dei Cultus qualis ab ipsis Apostolis mandato Divino Christianorum Ecclesijs traditus erat. *Annot. in Itin. Cambr. L. 2. Cap. 1.*

the Ignorance and Profaneness, which together with the Waste and Havock of the Houses of God, and their Endowments, the daring Sacrilege of the latter Days have brought upon us.

Ah poor desolate and forsaken Church! once the Delight and Joy of the pious ancient *Britons*, the happy Residence of so many great and good Archbishops and Bishops, who so well defended their State and Liberty against the powerful Forces of so many Infidel Invaders, as their Ecclesiastical Independence against the pretended Supremacy, and the Purity of their Faith and Doctrine against the Innovations and Corruptions of the *Roman See*: Once a celebrated Seat of Learning, and an *Alma Mater* of the Muses, and even of some of those learned Worthies, who are thought to have been some of the earliest Professors in our present most renowned University, and particularly of the famous (b) *Afferius Menevensis*, and *J. Scotus de Erigena*: Again once the happy Abode as of our Archbishops and Bishops, so of our Arch-Deacons, Canons, and Prebendaries; who were encouraged, and *thought themselves obliged* to maintain the Honour of Religion, and to attend the Service of their Church; to repair their Fabrick and their Houses creditably, and to spend the rest of their Revenues in Hospitality and Charity, in kindly welcoming and entertaining pious Visitors and Strangers, and relieving of the neighbouring Poor as liberally. These, these,

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(b) *Affer* qui alijs *Afferius*—dictus, natus fuit in ultimis & occidujs *Britanniæ* finibus in *Dimetorum Regione* quæ nunc *Pembrokeshire* dicitur, ibiq; *Meneviæ*—educatus & sacris initiatus. Unde ab *Ælfredo Rege* qui *Eruditos viros* undiq; accivit evocatus,—ut ejus studijs præfesset, &c. *Vita Afferij.*



were the good and laudable Customs, and the happy Practices of the ancient Times; and how much Honour and Credit did there redound unto Religion from this blessed Establishment, when it was thus happily regulated? What a Pleasure and Satisfaction was it to the Gentlemen of the Country, to have Opportunity at hand for the Education of their Children; to have the agreeable Conversation of so many worthy and learned Men in their Neighbourhood; and what a general Advantage to Men of all Degrees, that the Revenues of their Church was spent among them, for the Consumption of their Goods, and the Encouragement of their Labour.

But alas, what an amazing Change has there now befallen us; and how thoroughly deprived are we of all those ancient Privileges and Advantages? the College of our Students is long since dissolv'd, a great part of our sacred and most ancient Cathedral is in Rubbage; and of the Bishop's Palace there is nothing to be seen but stately Ruins; and almost all the Habitations of our Dignitaries are demolished, and their Revenues, it seems, so diminished, as that it encourages no Residence; so that they have in a manner left us, and consequently Hospitality and

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*Ecclesiasticorum reddituum abusus alia etiam offendicula secum trahit nam hinc vera Religio male audit, apud ignaros & simplices, qui eam propter hos abusus minus probant, ita ut sæpissime audias viros probos ea de causa conqueri & Pontificiam Religionem laudibus extollere, quia viderant olim, ut asserunt, cum ea publice doceretur, pluribus in locis rectores Ecclesiarum, domus habuere perhospitales & apertas, ubi pauperes & peregrini refici & curari solebant, in quibus nunc tempore Evangelij propter prædictas causas, non datur pauperibus poculum aquæ frigidæ & sic vera doctrina propter infamiabilem quorundam avaritiam blasphematur. Camdeni. Annot. in Cap. 2. Gir. Itin. Cambr.*

Charity are gone away too : So that the Marks of a forsaken Poverty and Desolation seem to over-spread the whole Neighbourhood. And the famous City of the most ancient Metropolitcal See in *Great Britain*, is at length dwindled into a most contemptible Village, where there now remains scarce any thing besides poor Lodgings for our Chapter to keep their Audit for a Week or Fortnight at *St. James Tide*, and then we are to hope for the Pleasure of seeing them no more 'till that good Season comes again.

Are these the Glories ; are these the Advantages of the Reformation ! We that abhorred Idols, shall we thus commit Sacrilege ! Or is it thus that our pure Religion will shew it self in good Works ; that is, by either doing or suffering of those greivous and sacrilegious Prophanations that I have spoke of. With what Patience can a Christian behold those noble Edifices, which the generous Piety of our Forefathers erected for the Honour of God and the Service of his Church, thus tottering one after another into Ruins ? Or how must he be concern'd to see the abject naked Circumstances of the Clergy, who are reduc'd to the lowest Poverty and Meanness ; and the no less forlorn and pitiful Case of the common People, who are left to go astray to live in Ignorance, or to take up with this or that ; with any, or with no Religion. Can any that pretend a true Regard for the Worship of the Living God ; can any that have a Sense of the great Worth, and a Concern for the Salvation of Men's Souls, can they witness these things and not be very seriously affected and griev'd for those visible and sad Decays of the common Interest of Christianity ? Surely the extravagant Barbarities of the *Goths* and *Vandals*

*Vandals* upon the Continent, and the lawless Rage of the Infidel Invaders and Pillagers of old upon this Island, never made a greater Spoil and Havock of all things Sacred than the Iniquity of Time, and the dark Devices, and wicked Avarice of some call'd Christians, even under the Pretext of Reformation hath again repeated. And what can we suppose will be the Consequence of all this, but the same in all probability, which as (a) one of our Historians tells us, was the Consequence of those ancient Sacrileges, that by discouraging the Gospel, they very much contributed to the Re-establishment of Paganism. And to what Degree this is already done in many Places in this Diocese, will appear further from what comes next to be consider'd; namely,

Of the manner how our Churches are supply'd and serv'd: And upon this Head it is to be observ'd, that there are some Churches that are totally neglected, and that very rarely, if at all, have any Service perform'd in them, and which, if they are not converted to Barns or Stables, which is the Case of many Churches in *England*, as well as *Wales*, do only serve for the solitary

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(a) *Populantur omnia Pictus atq; Scotus, adversus sævos istos lupos, immaniores a Britannis Tigrides illi, in auxilium vocantur Saxones, ambo tandem fiunt hostes, Sacra rapiunt & Prophana, Excidiumq; inferunt Funestissimum — repetit jam omnia ut ex Postliminio Gentilismus, ovatq; triumphato Evangelio. Spelm. Conc. T. 1. p. 22.*

Saxones ipsi (qui Britannis primo in subsidium venerant) hostes fiunt infensissimi, ferro & flamma indigenas pellunt, eorumq; brevi potiuntur sedibus gens Barbara. — Monasteria & Ecclesias, quas Idolis suis non transponunt, incendunt, Christianorum sacra diripiunt, ministrosq; dei conculcant cædunt profligant. *Math. West. A. D. 506.*



Habitations of Owles and Jackdaws ; such are *St. Daniel's, Castelhan, Kylvawyr, Moun-ton Capel Cohnan*, and others in *Pembrookshire*. *Mount Llechryd* in *Cardiganshire*, *Aber Llynvy* in *Breconshire*, *Nelson* in *Gowerland* in *Glamorganshire*, *Llanybree*, and others in *Caermarthenshire*. And it is not to be doubted, but as there are Districts of Lands, so there were originally just Endowments of Tyths that did belong to all these several Churches : But whatever they were, they are now alienated, the Churches most of them demolish'd, and even the Use for which they were intended almost forgotten, unless it be at *Llanybree*, where I am inform'd, the Impropiator, or his Tenant have let that Church unto the Neighbouring Dissenters, who are very free to rent it for the desirable Opportunity and Pleasure of turning a Church into a Conventicle.

As the Christian Service is thus totally dis-us'd in some Places, there are other some that may be said to be but half serv'd ; there being several Churches, where we are but rarely, if at all to meet with Preaching, Catechising, or Administring of the Holy Communion : In others the Service of the Prayers is but partly Read, and that perhaps but once a Month, or once in a quarter of a Year ; nor is it indeed reasonable to expect that they should be better serv'd, while the Stipends allow'd for the Service of them are so small that a poor Curate must sometimes submit to serve three or four Churches for Ten or Twelve Pounds a Year, and that perhaps when they are almost as many Miles distant from each other. And when it is thus with them, with what Order, or Regularity (can it be suppos'd) are they capable of doing that Service ? Forc'd they are (now they are  
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Ordain'd) to submit to any Terms; that is, they must Starve, or even be contented with the meanest Salaries, and yet Drudge and Labour for it as far as they are able; and having so little Time, and so many Places to attend upon, how precipitately, and as if out of breath are they oblig'd to read the Prayers, or to shorten and abridge them? And what time have they or their Congregation to compose themselves for their Devotion, while thus forc'd to a kind of perpetual Motion, and like hasty Itinerants to hurry about from Place to Place? There is no Time fix'd for going to Church, so it be on Sunday, so that the poor Man must begin at any time with as many as are at hand, sooner or later, as he can perform his Round. He then abruptly huddles over as many Prayers as may be in half an Hours time, and then returns again to his Road fasting (for how earnestly soever his Appetite may call for it, it's seldom that he has time for, or that the Impropropriators Farmer can afford to give him Dinner) till he has dispatch'd his Circuit, and that Weariness or Darknes obliges him to Rest, or perhaps for want of a little necessary Refreshment at home, to go where he ought not, where it's odds but he will again meet with many of his Congregation, who when their short Service is over, are too apt to think themselves at liberty to spend the remaining part of the Day at an Ale-house, or at some Pastime or Diversion, as they are dispos'd.

This then is the hard Case of our poor unhappy Curacy-Pluralists, the shameful Poverty of single Churches obliges them for their Subsistence to undertake the Cure of many, by that means they are so straiten'd in time by hurrying about from one to another, that they have scarce  
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Leisure to read deliberately the Prayers at the proper Hours of doing it, much less to Preach or Cathechise, or as much as sometimes for to read an Homily. Such is the faint Shadow that remains among us of the Publick Service of Religion. The ancient Places of Worship are not altogether every where forgotten; there is some distinction kept of one Day in Seven, and the Use of Publick Prayers in many Parishes (God be thanked) is not laid aside. And it is well for so few Curates who have so many Churches to care for, besides the Difficulties they are to struggle with in their private Circumstances that they are able to do this. As to the Private Offices of the Ministry, such as visiting the Sick, or giving private and particular Instructions or Admonitions, as there is occasion; there are many Considerations that make it hardly reasonable to expect it.

And now, what Christian Knowledge, what Sense of Piety, what Value for Religion are we reasonably to hope for in a Country thus abandon'd, and either destitute of Churches to go to, or of Ministers to supply them, or of both? Or how can it well consist with Equity and Conscience, to complain of the Ignorance and Errours of an unhappy People in such unhappy Circumstances? They are squeez'd to the utmost to pay their Tythes, and what is call'd the Church-Dues. (Tho' God knows the Church is to expect but little from it) and at the same time most miserably depriv'd of those Benefits of Religion, which the Payment of them was intended to support, and deliver'd up to Ignorance and Barbarity, which must be the certain Consequence of driving away the Ministers of Religion, or of Depressing, or Incapacitating them for their Duty.

And



And this is what comes next to be consider'd; namely, the mean and hard Circumstances of the Clergy; which are such, as neither to afford them Means to be accomplish'd for their Business, nor Leisure to attend upon it. Sure I am, you wou'd be very sensibly concern'd and griev'd, were you to behold the Abject Figure, and despicable Appearance of many of them, and what so naturally ensues, the equal Treatment they meet with.

But what Appearances, unhappy Men, can they make in Circumstances worse than Beggery, as in the Sequel of this Discourse will be made too too plainly to appear? Or what Knowledge to Catechise, Instruct, and Teach, may we reasonably expect to find in such who are deny'd the necessary Advantages of Education and Books, to be thereby Improv'd and Qualify'd for their Office? And who are deny'd for their Service and Labour, such reasonable Encouragements as are necessary for Subsistence, and mock'd with Salaries so very scanty; as a Plowman, or an Hostler, or one of their generous Patron's Footmen wou'd probably disdain to accept of?

And yet notwithstanding these Discouragements, there are, God be thanked, several Clergymen among us, that by their Vertue and steady Application, surmount the Difficulties they meet with, find Means to be well accomplish'd, and to adorn their Station for the sake of Well-doing, and to be no less Eminent for their Pastoral Care and Diligence, than others are for their Neglect and Scandal. But alas, the Number of them is too unequal for so great a Harvest as they have before them; nor is it to be suppos'd but that they are, as rare as they are distinguishing in their Disposition, who are so happily resolv'd, as not

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to be wanting to their Duty, even in spite of Ill-usage, and tho' they are neglected and left to herd promiscuously with the lowest or unworthiest of their Order, while others, who attend Levies, and not their Function, and whose best Merit is to be most importunate, and at hand will seldom fail of being promoted.

But as it is not to be expected that there will be many who can shine with this firm and stubborn Virtue, as to weather Difficulties after this manner; so it is plainly visible that the Pressures of Want and Poverty seldom fail of bearing down the Generality of Mankind to a kind of an Oseitant Despondence, and a fatal neglect of themselves, and of their Duty. It is not therefore to be wonder'd that Men will flag and be discourag'd, when their Study and their Diligence turn to no Account; and especially when it will not find them Necessaries. For as my Lord Bacon somewhere well observes, They whose hard Fate obliges them to work for their Bread, and daily to contrive how to live (have God help them) but very little Time, and less Encouragement to live to Study.

Again, the Necessities that force them from their Studies, do equally interrupt, or prevent their just Attendance upon the proper Offices of their Ministry, and not only force them to Servile Labours, but perhaps to little and ill Compliances, highly unworthy of their Character to relieve their Indigence; for what will not extreme Want and Poverty force Men to? So that Poverty is not only an Obstacle to Men's Proficiency in Knowledge and Learning, and to their Attendance on the Offices of their Calling, but a Snare to their Innocence and Virtue, by often tempting them to be irregular in their

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Conduct, and to render it too much of a piece with the rest of their unhappy Circumstances, whereby they so betray themselves, even to establish the ill Treatment and Contempt they meet with. Alas! what a wretched Case are they in, who are reduc'd to this, and how uncomfortable the Case of those who are committed to their Care? Upon an Occasion it seems not unlike. How just was the Zeal of the most eloquent (a) Patriarch, that provok'd him so sadly to complain of the extreme Danger which the Flock of Christ must be in, and of the Neglect and Contempt which the Sacred Mysteries of our Religion must fall into, if thus Prostituted into unworthy Hands.

These are the natural Effects, these the Consequences of the so long wish'd for Poverty of the Clergy. If too great an Access of Wealth of the one hand made them Vain or Vicious, it is certain of the other, that too little, or extreme Poverty has too apt a Tendency to render them, not only Vicious, but utterly insignificant, and to debase and sink their Minds to a Neglect of their Honour and Reputation, and so to betray them to verify the sad, but experienc'd Observation of a Worthy (c) Member of the long Parliament; who still reply'd to the Complaints of the Puritans against the Clergy, by telling them, *That a Scandalous Maintenance made a Scanda-*

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(a) Πάσις ἀνοήτοις πρᾶγματα ἔτω θαυμάσια καὶ μεγάλα ἐπέτρεψε, ἐλυμνηνοῦτο τῷ θεῷ τὸ ποίμνιον παίγνια καὶ γέλωτες γέγονε τὰ χριστιάνων, &c. Chrysost. de Sacerdot. l. 2, sub finem.

(b) Sir Benjamin Rudyer.



*ious Clergy ; and that this must be the Consequence of Impropropriations.* And if so,

Must not Religion it self submit to the same Fate ? And what can we conclude will become of a Church, while the Ministers of it are in the lowest Circumstances ? How will the Publick Service be supported, where there is so little, nay, in many Places nothing left for the Support of it ? But what the Effect hereof has been, a learned Historian, who was himself a Witness to it, has long since observ'd ; and as he intimates, (a) What Learning, and what Knowledge, to inform the Ignorant, or resolve the Doubtful, to silence Gainsayers, to refute Errours, or to defend the Truth, can these Guides be suppos'd to have, who are necessitated to forsake their Studies ? What Hospitality to Neighbours, or to Strangers, or Charity to the Poor can they afford to give, who are themselves (poor Men !) so very indigent as to be most in need of Charity. How conformable to the Canons in their Dress and Habits, such as are requir'd and be-

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(a) In illis Sacerdotiis Imperiti homines, & indocti Curati Sacramenta & Sacramentalia (ut loquuntur) administrant, ubi hospitalitas omnis exulavit, Conciones aut raræ, aut prorsus nullæ habentur, atq; sic Decimæ & Oblationes quæ in eum finem, a Majoribus nostris institutæ sunt, ut illi ipsi qui eas solvunt, in vera Christi doctrina recte instituantur, Ministri qui in verbo & doctrina laborant, sustententur, & Parochiæ pauperes cibo reficiantur, a recto usu penitus transferuntur, in alium adeo ut pauperes alimentis defraudentur, Parochiani ignorantia seducti, pro vera Christi Religione Superstitiones & aniles fabulas amplexentur, atq; in omnes Idololatrias cultus suo quodam impetu ruant. sublato enim stipendio tollitur Doctrina, &c. Annot. D. Powel in Cap. 2. l. 1. Itin. Cambr. Girald.

coming of their Orders, viz. in their Gowns and Cassocks are they capable of appearing, when (God help them) their mean Sallaries will scarce afford them Shoes and Stockings? Finally, since their Necessities may compel them, not only to indecent, but to ill Compliances, how contemptible must they and their Instructions then appear in the Eyes of the People? How unavoidably will it then follow, that Religion must suffer and decay, and Irreligion thrive and flourish? For how opportunely may the Enemy sow his Tares where they who are set to guard against him are, if not asleep, yet render'd Insignificant? What bad Principles, what ill Communications must the whole busy swarm of Seducers be able to infuse to the forsaken Flock, even the most pernicious and destructive of the Peace and Welfare both of Church and State. Insomuch that it may be justly wonder'd at, that there are in some Places any Principles or Observances of reveal'd Religion still remaining.

Nor indeed cou'd it reasonably be expected in some Places that there should be any but for the (a) extraordinary Disposition to Religion, which a learned Historian observes, prevails among the People of this Country; for whether it be owing to our Solitude, or our Poverty, or natural Disposition, or to the extraordi-

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(a) *Populus ipse præstantis cujusdam naturæ beneficio semper est ad audiendum promptus, &c.*

*Viro cuilibet Religioso Monacho vel Clerico, vel cuicunque Religionis habitum præferenti, statim projectis armis, cernuo capite benedictionem petunt. Giraldi Cambriæ Descript. Cap. 13.*

nary Grace of God given us, I know not ; but so it is. There is, I believe, no part of the Nation more inclin'd to be Religious, and to be delighted with it than the poor Inhabitants of these Mountains. They don't think it too much when neither ways, nor Weather are inviting, over cold and bleak Hills to travel three or four Miles, or more, on foot to attend the Publick Prayers, and sometimes as many more to hear a Sermon, and they seldom grudge many times for several Hours together in their damp and cold Churches, to wait the coming of their Minister, who by Occasional Duties in his other Curacy's, or by other Accidents may be oblig'd to disappoint them, and to be often variable in his Hours of Prayer. And,

Then also to supply in some measure the want of a more regular Publick Service; there are many, even of the common People, who gladly make the best use of what little Knowledge they have gain'd, and take the Pains privately, by Reading or Discoursing to instruct one another in their Houses. And it is not uncommon to see Servants and Shepherds, as they have an Opportunity, strive to do these good Offices to each other. It is by this Means that most or all of them do attain the Knowledge of reading and writing in their native Language, without which commendable Industry, it is not conceivable how many of them should understand or know any thing of Religion ; for there being no *Welsh* Schools, and but very rarely any *English* ones, except it be in Market Towns, they must consequently be altogether ignorant of Letters, unless they made up that Defect by the foremention'd kind Offices towards one another. But this Calamity is no where so very visible as in *Cardiganshire*, where I can't be inform'd of any  
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the least Endowment for as much as one Charity School throughout that County.

But to proceed, to make their private Instructions more agreeable and effectual, as they are naturally addicted to Poetry, so some of the more Skilful and knowing among them frequently compose a kind of Divine Hymns, or Songs, which they call *Halsingod*, or *Carolion*, which generally consist either of the Doctrinal, or Historical parts of Scripture, or of the Lives, and worthy Acts of some eminent Saints, whose extraordinary Piety and Virtue they thereby endeavour to illustrate and recommend to themselves and others.

It is not to be express'd, what a particular Delight and Pleasure the young People take to get these Hymns by heart, and to sing them with a great deal of Emulation of excelling each other. And this is a Religious Exercise they are us'd to, as well at home in their own Houses, as upon some Publick Occasions; such as at their Wakes and solemn Festivals, and Funerals, and very frequently in their Churches in the Winter Season, between *All Saints* and *Candle-mass*; at which Times, before and after Divine Service, upon *Sundays*, or Holy-days, Eight or Ten will commonly divide themselves to Four or Five of a side, and so forming themselves, as it were into an Imitation of our Cathedral, or Collegiate Choirs, one Party first begins, and then by way of Alternate Responses, the other repeats the same *Stanza*, and so proceed till they have finish'd their *Halsing*, and then conclude with a *Chorus*.

Thus do these poor People retain this most laudable Practice of the Primitive Church, which is quite laid aside in many other Places; for it is well known that the Custom of rendering

Christian Principles and Doctrines into Verse or Metre, was a very early Practice, and taken up probably with some other Observances, in imitation of Usages of the like kind in the Service of the *Jewish* Church; for besides the Singing of the *Psalms* in their Publick Service, (a) Mr. Mede well observes, that some of their Religious Sects, and especially the best of them, the *Essenes* were wont to Chaunt their Spiritual Hymns in their *Συναγωγαι*, or Places of Divine Worship, and agreeable hereunto is that early Account which (b) *Pliny* gives of the Christian Way of Worship, namely, that they were wont before Day to meet together, and to sing Hymns Alternately to *Jesus Christ*. And this is also taken notice of, and acknowledg'd by *Tertullian*, *Eusebius*, and other Christian Writers, who tell us much of the Delight the Christians took in Singing *Psalms* and Hymns; that they study'd to excel one the other, and to strive who shou'd be the best, and most melodious Chorists of the Divine Praises. It is happy for many in these Parts, that this good old Custom is not yet forgotten, not only because it is a means to keep out a great deal of loose and vicious Poetry, but because it renders the Instructions, of which these Hymns consist, the easier to be learn'd, and makes the Impressions of them much more lasting than otherwise they wou'd be.

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(a) Mede's *Disc.* xvi.

(b) *Plin.* l. 10. Ep. 97.

Agen, Another ancient Practice, namely, that of Crossing themselves, as the (a) first Christians were us'd to do upon many Occasions, is much in use among them, with a short Ejaculation, that thro' the Cross of Christ they may be safe or sav'd. And as we are told by *Eusebius*, and others, that the first Christians were wont to meet at the Graves of Martyrs, and others of their deceased Friends to say their Prayers there, and to pay some Respect and Honour to their Memory; there is also something of the same kind that is still observ'd here. For in the most Mountainous Parts, where old Customs, and Simplicity is most prevailing, there we shall observe, that when the People come to Church, they go immediately to the Graves of their Friends, and there kneeling offer up their Addresses unto God, but especially at the Feast of the Nativity of our Lord; for they then come to Church about Cock-crowing, and bring either Candles or Torches with them, which they set to burn, every one, one or more upon the Grave of his departed Friend, and then set themselves to sing the fore-mention'd *Halfingod*, and continue so to do, to welcome the approaching Festival till Prayer-time.

But with those innocent good old Customs, they have also learn'd some of the *Roman* Superstitions practic'd in the later Ages, such as many times in their Ejaculations to invoke, not on-

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(a) *Od omnem progressum, atq; promotum, ad omnem aditum & exitum, ad vestitum, & calceatum, ad lavacra, ad mensas, ad lumina, ad cubilia, ad sedilia, quæcunq; nos conversatio excercet, frontem crucis signaculo terimus. Tert. Coron. Militis; c. 3.*



ly the Deity, but the Holy Virgin, and other Saints, for *Mair-Wen*, *Jago*, *Teilaw-Mawr*, *Celler*, *Celynog*, and others are often thus remember'd, as if they had hardly yet forgotten the use of Praying to them. And there being not only Churches and Chappels, \* but Springs and Fountains dedicated to those Saints, they do at certain times go and Bath themselves in them, and sometimes leave some small Oblations behind them, either to the Keepers of the Place, or in a Charity Box prepar'd for that Purpose, by way of Acknowledgment, for the Benefit they have, or hope to have thereby. Nay, in many parts of *North Wales*, they continue in effect, still to pay for Obits, by giving Oblations to their Ministers at the Burials of their Friends (as they were formerly taught to do to Pray them out of Purgatory) without which useful Perquisites the poor Curates wou'd in many places be very hard put to it how to get their Livelyhood.

And thus it is that the Christian Religion labours to keep ground here, Superstition and Religion, Truth and Errour, are so very odly mix'd, that it should in Charity be concluded to be rather the Misfortune than the Fault of many, that they are misled. For the Generality are, I am afraid, more oblig'd, if not to their natural Probity, to their Religious Observance of these ancient Customs, or to the Instructions they derive from their *Halvingod*, or the *Vicar* of

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\* Loca quædam peregrinationibus assueta in hodiernum diem singulis annis frequentantur, ut, Fons Divæ Venesfredæ, Fons Dyfnoci in Strato Cluydensi, Fanum Æneæ Regis in Arvoniam, Fanum Davidis in Dimetia, &c. *Annot. D. Powel in Cap. 2. l. 1. Gir. Itiner. Cambr.*

*Llanymdyffry's* Poems, and such others, than to any Benefit receiv'd by the Catechising and Preaching of a regular Ministry ; so that if we have not yet quite unlearn'd the Errours of our Popish Ancestors, it is because the Doctrines of the Reformation begun about two hundred Years ago in *England*, have not yet effectually reach'd us, nor is it indeed likely that they ever shou'd, without a fit and learned Clergy. For if Faith comes by hearing God's Word, how shall we hear, unless we are taught ? And how should we be taught, unless such as are duly qualify'd are sent to do it, and are encourag'd and maintain'd for to attend their Ministry ? And thus have I in some Measure dispatch'd what I first propos'd, and set before you the desolate Condition that Religion is here reduc'd to. What comes next to be consider'd, is to inquire into the Causes of it.

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### S E C T. III.

*Wherein are consider'd the Injuries occasion'd to Religion, by Pastors that neglect the use of our Language, by Non-Residence, &c.*

**T**HIS is a Part very disagreeable, and what I wish my Subject would permit me to overlook and pass by ; and so to prevent the angry Resentments, which (I am sensible) the telling of unacceptable Truths must expect to meet with. But since I have gone so far, it will, I think, be necessary to proceed a little further, and to point out the Causes that mostly seem to have contributed to the Desolations I

have been describing; and this I shall endeavour to do, without Regard to any other View or Interest, but to that of Truth.

First then; if it were not an Opinion that did not seem very well to comport and bear with the Sense and Practice of many learned and eminent Men, I could not forbear thinking, that the disposing of *Welsh* Preferments, I mean those especially that are attended with the Cure of Souls, to such as are wholly ignorant of that Language, to be a Practice that has contributed not a little to the Decay and Desolation of our Religion; not that any Gentlemen, and least of all Neighbours, or Natives, should be envy'd what Benefits or Preferments they can obtain in these Parts, as being generally of so mean a Value; but then it is humbly to be supposed, that they should accept of them on no other View, but of being useful, and doing the Service of the Church, whose Bread they eat, it being just and equitable, that they should be qualified for the Duty, where they receive the Profit; and, I think, it can't be well supposed that they are so, 'till they make themselves intelligible to the Flocks they are to guide and oversee. For as \* *St. Paul* observes, *When the Voice of him that speaketh is not understood, then both he that speaks, and he that is spoken to, are mutually Barbarians to each other*; and a greater yet infinitely than *St. Paul*, hath told us, that it ought to go into the Character of a good Shepherd, that his Sheep should know his Voice; which, whatever further Meaning it may have, implies at least as much as it literally expresses, and plainly enough signifies, that no one can be

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\* 1 Cor. 14. 11.



said to be an useful and good Pastor, whose Speech or Voice is unintelligible to his People. But if Revelation had been silent, and had not said so, the Reason of the Thing is so clear and unanswerable, as that it is in Truth amazing, that Ambition it self, with all its fertile Inventions, should think to find out Arguments to justify the contrary; for of what use can any one be, (let his Learning in other Respects be ever so great) to instruct and teach those whom he can't speak to? And therefore, what Benefit are the People to expect, as to Knowledge or Information, from the Ministry of such, who can neither preach, nor pray, so as to be understood by them?

It was for this substantial Reason, that the eminently pious \* Bishop *Bedel*, when he was promoted to an *Irish* See, thought himself obliged to learn that Language, to which he so applied himself, as to be so great a Master of it, and such a Critick, as to correct a Translation which he order'd to be made of the Old Testament into *Irish*, in order to be join'd with the New, and the Common-Prayer, which were done before. Having given this Example in his own Person, he with the more Authority could require his Clergy, as he accordingly did, to conform themselves unto it; he therefore plainly told them, that such only he wou'd encourage and prefer there, who could officiate and preach in the *Irish* Language, which was (he said) a Qualification absolutely necessary in every Minister that had the Care of an *Irish* Congregation. Ah venerable and good Man!

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\* *Richardson's short History of the Attempts to convert the Popish Natives of Ireland*, p. 20, 21.

had others follow'd his Example, it might have been very reasonably hoped, that the Reformation might have gain'd more Ground, and that Popery should not be still so prevalent in that Kingdom.

Again; it was upon the same View, that is of being as useful as possible in his Diocese, that the late most learned and pious Bishop *Lloyd* of *Worcester*, on his Promotion to the Bishoprick of *St. Asaph*, thought it his Duty also to learn the Language of the Country, so far at least as to be able to read it, to administer the Sacraments, to confirm them, and to officiate publicly among them in their own Tongue; which was a Means not only to render him more serviceable, but of mightily endearing him to his People, who could not be unsensible of the Goodness and singular Condescension he expressed by being at the Pains of learning their Language, for no other End but to shew his earnest Desire of doing them more good. Again, it was upon the same Principle (as I am informed) that the present worthy and learned Bishop of *Carlisle*, tho' there were many Motives to induce him to it, did yet decline accepting of a Bishoprick in *Wales*, namely, because he was a Stranger to the Language, and that he therefore conscientiously fear'd he should not be able to be so useful to his Diocese, nor so capable of edifying and instructing them as he thought himself obliged to be. But all are not of his Opinion; some have greater Courage, and undoubtedly don't want their Reasons for their Conduct neither. Tho', to use the Expression of a late eminent Prelate, \* time was when *instead of that Ambitus, which*

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\* Bishop *Burnet's* Hist. of the Ref. Vol. 2. p. 379.

has given such Offence to the World in later Ages; it was ordinary for Men to fly from those Offers; meaning, I suppose that such once was the awful Sense conceiv'd of this important Charge, it made Men tremble at the Thoughts of undertaking it. Such the humble Jealously, such the holy Fears, that even the most deserving had of their Inability, as that instead of being forward to sollicite, they fled to Desarts to decline when tender'd, no less the double Honour of overseeing, than the weighty Charge of accounting for other Men's Souls. While the World was in this Temper, could it have been credited, had it been foretold, that after-Ages shou'd produce such amazing Changes in Men's Notions of the very same Affair, as that the most tremendous calling shou'd be at length forgot to be (as the venerable \* Bishop *Jewel* expresses it) a Name of Work or Office, but of Honour only? nay, and that there shou'd arise among the Learned and the Knowing, those who should not doubt of their Sufficiency for, or of their Faithfulness in the Discharge of this most solemn Trust, without either understanding the Language, or ever seeing the Faces of those they are spiritually to feed and oversee? But to all this, it will, I know, by some be answered with regard to Bishops, that their Care devolves to the inferior Pastors; that their Intercourse is little with the People, and their Trust discharged by Charges to the Clergy; admitting then it may be so, and that for this or other Reasons above the View perhaps of ordinary Capacities,

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\* Bishop *Jewel's* Apology of the Church of *England*, Cap. 2.  
Sect. 6.



it may be fit or lawful, that My Lords the Bishops may be Strangers to the Liturgy, Strangers to the Language of the People, and the People also strangers to, or incapable of understanding the offices they perform among them, or the Benedictions they are pleased to give them; yet I think it is allowed that this Privilege should not be extended to the inferior Orders, because 'tis alledged at least, "that it is a sufficient Cause of Refusal" (when a Clerk is presented to the Cure of "Souls in *Wales*) if he does not understand that "Language", tho' if the Reason of this Sanction be just, it is difficult to conceive, why it should not hold with Regard to Superiors as well as Inferiors, that hold themselves engaged to Ministerial Offices; and yet even with regard unto the latter, it has not been unusual with my Lords the Bishops often to relax their Power, and for the sake of serving Friends, often to be prevail'd with to consider more the Incumbent than the People's Needs, by providing for the Maintenance of the one, not without manifest Hazard of the Salvation of the other; and what hard Notions of a holy Father's pastoral Concern and Love for Souls, are People apt to entertain on such Occasions? How naturally are they tempted to conclude, that their Pastors are not sent to learn their Language, nor to mind their Souls, and to believe uncharitably, contrary to St. Paul's Rule, that *they seek not them, but theirs—their own and not the Things of Christ Jesus?*

But this we are persuaded is a Hardship not intended by the Piety of our Government; for if so, why were the Scriptures, and why was the Liturgy translated into *Welsh*? Was it for the Use of those who either can't or will not use them? And again, while Things continue  
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thus with what kind of Decency, can we declaim against the *Papish* Practice of teaching Men it is neither necessary they shou'd read the Scriptures, nor understand their Prayers, when what amounts to so much the same thing, and is so like it, is practiced and allowed amongst ourselves, by assigning Pastors or Incumbents that are unintelligible to their Congregations?

Absurdities of this Kind are (God be thanked) pretty well understood now in most other Places where the Reformation is receiv'd, for there are but few that think themselves reformed, and continue still to have the Service in a Tongue unknown: and were any of our more knowing Neighbours (who (God be thanked) are not obliged in this respect to be as unhappy as we are) but treated in this manner, with what Patience would they bear it? Or how pleased would an *English* Congregation be, to have a *Frenchman*, a *Dutchman*, a *Welshman*, a *German*, or any Man, officiate among them in a Language they did not understand? And it can't be thought but that it is as natural for us, as it is for them and others, to be better pleased to have the Benefit of the Publick Service in our own, than in any other Language; and tho' we are not ignorant of the Submission that becomes, and have by Experience learn'd the Inconveniences and Discouragements that attend a conquer'd Language; yet as Christians, from our Brethren of the same Church and Faith, we humbly hope there is that Compassion owing to us, to be allowed to serve God rationally, and this we can hardly be said to do, when we must join in a Service unintelligible. The Church our Mother, does in this respect kindly give Indulgence even to the remotest and most Salvage Infidels, by obliging all her Missionaries first themselves to learn

learn the Language of those they are sent to address themselves unto; and it is manifestly absurd to imagine they should be able to do any thing to answer the Design they are sent for, until they do so; nor can it therefore be supposed to be her Design, to be so unequal in her Favours, as to deny so common and so just a Privilege to her own Children; a Hardship that is yet the more uneasy to us, when we remember that we are entitled to the tender Cares and happy Institutions of a Church, the most excellent and best reform'd, whose Principles can bear the Light, and dare to be understood, and are fitted (which is the Property of Truth) to raise Devotion, not by Ignorance, but Knowledge.

Nay, the Church of *Rome* with all her gross Absurdities, and her Obligations to favour Ignorance and Blindness, to prevent the Discovery of her Frauds and Falsities, has, I think, not been so void of Shame, as by any Publick Sanctions, to countenance so ill a Practice, as that of appointing Pastors who shall not think themselves obliged to be capable of conversing with, and teaching the People in their vulgar Language. Not indeed but that some Popes have been free enough to shew their Fondness and Partiality (which is every where so common) to their own Creatures, and have not been restrained by shame nor Decency, with Regard to this or any other Matters, and therefore it must be owned, tho' they had no Warrant for it, that they have long ago set Examples of giving away the best Preferments to their Favourites, even tho' they were very unfit and unqualified for them: So that in the best Bishopricks and Benefices in *Europe*, unless the People understood the Language of his Court-Friends, they were

*Barbar*



*Barbarians* to their ghostly Fathers, and their ghostly Fathers were *Barbarians* unto them. But yet, as absolute as the Popes then were, and as much as Ignorance was in Fashion, the Consequences of this Practice, and the Injuries that Religion suffered by it, were so open and fragrant, that they every where made the loudest Outcries and Complaints against it; as in other Places, so in this Kingdom, without much Deference either to his Holinesses Authority or Infallibility, for his Choice of such Pastors; both the King and People charged him with the Desolations of Religion: For thus one of our renowned Monarchs \* *Edward III.* openly complains to Pope *Clement V.* of the great Injuries that the Church received in his Dominions, by the Incroachments and Impositions of the Apostolick See, whilst the generous Benefactions (says the good King) which the Piety of our Forefathers endowed our Churches with, were disposed of faithfully and as they ought to be, to well qualified and worthy Pastors, who resided upon their Cures, and taught

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\* Digne recolenda prioritas—ipsas [Ecclesias] amplis dotavit possessionibus—ponens in iis ministros idoneos qui fidem Catholicam in subjectis sibi linguis & populis feliciter peregerunt, per quorum curam & sollicitudinem vinea domini sabbath in cultu & fructu ibidem mirifice fecundavit; sed quid dolendum est ipsius vineæ propagines degenerant in labruscas, & exterminant illam apri de sylva—Dum per impositiones & provisiones sedis apostolicæ, (quæ solito gravius insolent) ipsius peculium, (contra piam voluntatem & ordinationem donatorum) manus occupant indignorum, & ejus dignitates & beneficia conferuntur pingua personis alienigenis,—Qui non resident in dictis beneficiis, & vultus commissorum iis pecorum non agnoscunt, sed animarum cura neglecta velut mercenarii solummodo Temporalia lucra quærunt. *Walsing.* in *Edw.* 3. p. 161.

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the People in their own Language; Piety and Religion was then flourishing and in a thriving State. But now, alas, to our Sorrow, we see Impiety and Irreligion prosper, and the Reason is, because that the Inheritance of the Church is perverted, and (contrary to the pious Intentions of those that gave it) profusely squander'd away among the Useless and Unworthy, and to such Foreigners and Strangers, as neither think of Residence, nor of being acquainted with the People, nor of being concern'd how to save their Souls, but like wretched Hirelings how to get their Money.

\* Again, the Lords and Commons join'd in a Remonstrance of the same Kind, to *Innocent IV.* at the Council of *Lyons*, complaining that *Italians* and other Foreigners, did possess themselves of the best Preferments in *England*, and did nothing for them; that they only minded their Profits, and took no Care of their Flocks.

Thus very sensibly concerned and troubled was the whole Kingdom, when it was the Case in general to have so many Clergy, that neither cared to be acquainted with our Language, nor to reside among us; and if it was then thought a Grievance, and not to be endured in the darkest Times of Popery, is it a Practice that can be now allowed of? or is it such as does be-

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\* *Proceres & populus Angliæ querelas per procuratorem suum, coram Innocentio quarto in Concilio Lugdunensi proposuerunt his verbis, scil. Jam ditantur in Anglia Italici,—nullam curam animarum gerentes, sed lupos rapacissimos gregem dispergere, & oves rapere permittentes. Unde vere dicere possumus, quid non sunt boni pastores, quoniam oves suas non cognoscunt, nec pastorum notitiam oves habent, hospitalitati Eleemosynarumq; largitioni, sicut statutum est in Anglia, non insistant, sed fructus tantum percipiant, extra regna asportantes, &c. *Mss. Paris, 1647. A. D. 1245.**

come the Light and Purity of the Reformation? But alas, so it must be, and how oddly soever it may sound in other Parts, that the People should be obliged to have Recourse to the *Lips* of those for *Knowledge and the Law*, whom they can't understand, yet it may be fear'd it is still what in some places we must submit to; our Case is the reverse of most others, and we have little Prospect of Redress, till we can forget our own, and be so industrious as to learn a happier Language. Unless it please God that such as are concerned, should in the mean time themselves remember the Obligations they are under to adapt themselves to the Capacities of those they have the Care of, and that to be intelligible even to the meanest of those for whose Souls they are to account with the great God, is a Condescension that is not below them; and that to learn the Language of the People in order to perform the Offices of their Ministry, as they have engaged to do, is the least they ought to aim at. Besides, by so doing they will not only do what is absolutely necessary to make their Ministry useful, but withal conciliate the good Opinion and Affection of their People, by removing that Prejudice, or at least Strangeness which all Men seem to have for those whose Speech and Language they are not acquainted with; and surely this is a Labour not unworthy of those, who know that they are in a Station, not of Indolence and Ease, but of Vigilance and Industry; and that when we have done all that Industry and Application can do, alas! we are insufficient, and come short of what is required; and should tremble at the Thoughts of the Account that must be given by us.

But again, among the other Evils, or Inconveniencies at least, that are occasion'd by the foregoing



foregoing Practice, one is, that commonly Men can't be so naturally disposed, either to Converse with, or Reside among those, whose Language they are not acquainted with, and this is another of those Causes that have, I think, contributed to the Desolation of our Religion, I mean Non-Residence.

Father *Paul* tells us of one *Bernardus Dias* in the Council of *Trent*, that complain'd against Cardinal *Ridolfi*, Bishop of *Vicenza*, that he never saw his Bishoprick, and that he knew but little, or nothing of it, besides the Rents and Profits that he received from it, and therefore that the State of Religion there was in such disorder, as that it was manifest to all Men, that that Bishoprick stood in need rather of an Apostle than a Bishop to reform it; this he seems to insinuate to be the Consequence of his Neglect and Non-residence, of his being more a Courtier than a Bishop, and devoted more to Politicks than his Function or his Diocese. And now, tho' (God be praised) the State of the Church may not be altogether so bad in *Wales* as at *Vicenza*, yet I think it can't be dissembled, but that it has extremely suffer'd upon the same account, and that our Bishopricks, as well as inferior Cures, being so reduc'd, have often seem'd to fall so low in the Opinion of those that have them, as to be scarce thought worth the looking after.

'Tis true indeed, this is what we very naturally might have expected from the Account given us of the Management of them at the Reformation. " That in all the vacant Sees there  
" were a great many of their best Lands taken  
" from them, and snatched up by every hun-  
" gry Courtier. So that the Sees that were be-  
" fore so profusely enrich'd, were brought so  
" low,

“ low, as that it was scarce possible for the Bishops to subsist upon them.” And since there are some *Sees* thus reduc’d in their Revenues, it is not then so strange they fall in the Regard of those that have them, and loose the Benefit of their Residence; nay perhaps, and sometimes find no better Treatment than *Vicenza*, and have not once the Pleasure of seeing the *Diocesan*. But how far soever this may be the Fate of others, we must acknowledge it in this Respect to the Favour of our Worthy Bishop we are not so unhappy; and that tho’ we can so ill Accommodate him, he is content to Rent a Habitation to Reside among us.

However the Inconveniencies of Residence in these desolate Places being thus discouraging, we are not always to impute it to their Lordship’s Choice, but to their Necessities, that they are so commonly oblig’d to make us thus unhappy, for since their Bishopricks afford neither proper Habitations for them to live in, nor Competent and Just Revenues for to live upon, they may be well excused if they hold them, with what Rectories or Dignities they have in other Dioceses; tho’ it shou’d be wish’d, that what *Commendams* are allow’d them, were always in their own; for seeing that in the present State of Things, not only the Service of the Publick, and the Parliament, but their foreign Cures and Dignities will require so much of their Attendance, it cannot be expected they should be much at leisure to attend their Dioceses. And now, if upon these Accounts, The Difficulties which their Lordships labour under ought to move Compassion, how much more Compassion is there due for the Desolations which our Religion, and forsaken Churches do sustain thereby.

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How well for us would it then be, if their Lordships were not obliged, to their Regret (no doubt) at well as our Misfortune, to be so much Strangers in their Dioceses, and that they were favoured with Revenues sufficient to support them, without being forced from home to multiply Preferments to maintain their Dignity, for this would be a means to raise them above their unbecoming Condescensions of shifting Scenes, or of sinking in their Character from being Bishops, to become Parochial Priests in other Dioceses; a Practice sure that does not well seem to comport either with the Canons or Discipline of the Church, and an irregular kind of Plurality, that (as a late Learned Advocate of Pluralities, does acknowledge,) can be very ill defended, tho' he was one of whose good Affections to the Clergy, and their Interests, there can be no Suspicion.

Again, if this were done, and that our poorer Bishopricks were happily restor'd to a sufficient Competency, this, no doubt of it wou'd remedy that Uneasiness that is so much observed to follow the inferior Sees, and be a Means to Silence or prevent such invidious (a) Remarks as some have long since made in these Parts, that they are only accepted of by way of Earnest or Insurance to some better Bishoprick.

And, Lastly, as such a Provision would be a

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(a) It is the Character given in particular of the Memorable Bishop *Bernard*, who so impatiently waited for a Remove to some Richer Bishoprick.

*De curia exierat. — Ad Anglicanas opulentias, per translationem semper anhelans (quo morbo laborant fere singuli ab Angliæ finibus huc intrusi &c. Girald. Itiner. Camb. l. 2. c. 8.*



reasonable Foundation for Contentment, so would it happily give them leisure duly to attend upon, and *feed the Flocks, to which the Holy Ghost has made them Overseers*; and so free them from their many Avocations, as that they might with their own Eyes and Ears, hear and see what was amiss, and in time remedy or provide against it. And then how readily might their Clergy have the Opportunity of waiting on them for their Assistance, or Advice, as Occasion should require, without the Trouble and Expences of running after them, sometimes from one end of the Kingdom to the other.

These, and many others are the Advantages that would attend the Residence of our Right Reverend Fathers among us. Besides it would give some check to the excessive Liberty that some inferior Pastors take to neglect, or forsake their Cures.. A Liberty that has, without Controversy, help'd on to the Desolation of Religion also. For tho' it be allowed, that our Livings (having undergone much the same Fate with our Bishopricks) are most of them such as will scarce admit of proper Residence, either because there is no House for the Incumbent to live in, or just Subsistence to live upon, (in which Case it is not reasonable to expect it) yet still there are Some (it must be own'd) that have their just Endowments; but are perhaps no better served, nor taken care of than those that have not, as being held (like Sinecures, by those that rarely visit them) with Chaplainships abroad; or perhaps with some Reader, or Curate's Place, in, or about *London*; or some other agreeable Town where they choose to seek, or to enjoy their Fortunes. This

it seems has been a Practice also of some standing in *Wales*, and long since severely enough censured by a Learned Author, who was himself a Witness to the Injuries that Religion suffer'd by it. His Words are, (a) *Omnia fere opima Sacerdotia— totius Cambria— ab illis possidentur qui non in Cambria sed in aliis regni partibus, vitam degunt, quorum quidem sunt in religione tepidi, quidem boni Socii, & quidem suo sensu Evangelici ferventes, hi nec; animas neq; corpora pascunt modo ipsi lanam habeant, id est suos redditus statis temporibus domi sibi solutos nihil omnino de ovibus sunt solliciti, quæ interim in arduis Cambriæ montibus dispersæ & palantes spiritualis cibi inedia pereunt.* Annot D. Powel in Cap. 2dum Giraldi Itin. Cambrie.

These are very hard Strictures, but what room there is still for them, I leave to those Shepherdless Flocks that stray upon the Mountains themselves to judge of. However Truth requires, that it be acknowledg'd, that not only Strangers who get Preferments here, but that the Natives also allow themselves the same Liberty, that is commonly when they get a good Benefice, either to go to *London* to watch the Opportunities of getting another, or else to retire to some other agreeable place to spend it. So very fond are we of gratifying our irregular Desires, and to allow our selves the Practice of what stands so much condemned by Laws and Canons, and by the private Sense of all good Men of every Party.

For tho' Pluralities, as the Case now stands in this Kingdom, be necessarily to be allowed of, because there are so many Livings that are singly insufficient for a Maintenance, and consequently that constant Residence upon every Benefice

neffice cannot be expected. However it is, I think, still acknowledg'd of all Hands, that those Pluralists ought to be commonly resident upon one or other of their Cures, and not remote from all of them, and where they have no Business. And, again, as a Learned Advocate of theirs contends, that (a) *the Parish where the Pluralist does not reside in, be well provided for in Sacris*: Punctually supply'd in all the Offices of Religion, and the Curate allow'd at least a third part of the Revenues of the Church, tho' it be never so well Endowed. And that the Diocesan take care to oblige him to it. Such it seems was the Care taken long before the Reformation in this Kingdom, to provide against the Evils of Non-residence, and were there now but a Regard had to these Measures, were either the Incumbent himself, or some other sufficient Priest still Resident in his Place, with an Allowance, as the Canon required, of the Third Part of the Profits of the Church, Pluralities, would be less envy'd, and Non-Residence as rarely complain'd of.

But were they well weigh'd surely the Sanctions of all Christians of all Denominations, Reform'd, and Unreform'd, Ecclesiastical and Civil, and

(a) Vid. *Defence of Pluralities*, p. 114.

Provideant Diocesani ut semper apud Ecclesiam resideat aliquis qui de animarum cura sit sollicitus, *Ib.* p. 116. Again de tertia parte decimarum nihil Presbytero qui servit Ecclesiae auferatur: *Ib.* p. 109. ubi citat. conc. Angl. T. 2. p. 22. Can. 9.

(b) Communis juris regula onus honorem sequi debeat & qui in agro domini non laborat ex illius agri fructibus non manducet.



the Remonstrances and Rebukes of so many Learned and Pious Men (other Motives laid aside) might render this Practice something less common and fashionable than it is. For the Sense of the Church of *Rome* concerning it, we need look no further than the Council of *Trent*; of which it must be own'd, how Erroneous soever it has been in other Matters, it was certainly in the right in this Particular; namely, in Reviving and Ratifying the ancient Canons against Non-residence; for whatever were their Views for the doing of it, it cannot be denied to have been for the Service of Religion, and that they acted as it became a Christian Council, to provide against the Scandal and Neglect of those who deserted their Flocks. And that their Decrees in this respect bore the Character and Impartiality of a just Law, as not allowing of any unbecoming Indulgence to themselves as Bishops, more than to the inferior Clergy, forasmuch as it was Decreed, that every Bishop who was six Months absent from his Bishoprick, of what Title or Preeminence soever he should be, he should "forfeit a fourth part of the Revenues of it, and if six Months more, another Fourth, and the Contumacy increasing, the Metropolitan was to inform the Pope against him, that he might inflict some severer Punishment, or remove him from his Bishoprick, and place a better in his room." Having taken this Care of themselves, it was no less Just than Reasonable to extend that Obligation, more especially to all Parochial Incumbents, and to vest their Ordinaries with a Power to compel them to it, and to Controul and Abrogate every Privilege to the contrary. In doing thus their Endeavours surely were very commendable to remove the Scandals "given to  
" Reli-

“ Religion by those (as they complain'd) who  
 “ only study'd to get the best Benefices to live  
 “ in Pleasure, and who disdained the Ecclesiasti-  
 “ cal Ministry, and turned it over to be the  
 “ Business of the Poor, whom they took care to  
 “ keep so by their mean and sordid Allowance  
 “ to them.” This then is the declared Sense of  
 the Church of *Rome* of this Evil.

Nor shall we find it has any Regards more fa-  
 vourable given it by the Reformed in any pub-  
 lick Sanctions, (tho' I think it can't be said that  
 we have such severe Penalties against it) how-  
 ever we find it was betimes complain'd of by  
 the *House of Commons* in *H.* the 8<sup>th</sup>'s Time, e-  
 specially with regard to the inferior Clergy.  
 “ That such as had the best Benefices generally  
 “ did nothing, and that their Curates, who did  
 “ all the Business had but poor Allowances ;  
 “ that the People, tho' they were thus neglect-  
 “ ed, were yet obliged to pay their Tyths un-  
 “ to the utmost ; that is, not to a residing Mi-  
 “ nister to support him in Hospitality and Cha-  
 “ rity, and to encourage him for his Labours,  
 “ but to the Non-resident, who commonly li-  
 “ ved at Court, or some Nobleman, or Bishop's  
 “ Palace, where he did little but consult his  
 “ Pleasure.” But for a Remedy to this Evil, an  
 Act was made for the Restriction of Pluralities  
 with Care of Souls, to two or three at most, and  
 that also with a wholesome Provision that obli-  
 ged the Pluralist to be some part of every Year,  
 at least two Months Resident upon each of his  
 Cures, upon the Pain of forfeiting ten Pounds  
*per Menssem* for their Omission. Again, it was re-  
 quired farther by the King's (a) Injunction,

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(a) Burnet's *Hist. of the Ref.* Vol. 1. Book 3. 1536.

“ That every Beneficed Person that had twenty Pounds *per Annum*, or above, and did not reside, was Yearly to distribute the fortieth part of his Benefice to the Poor of his Parish.”

And as *Hen.* the 8th was thus careful for the due Attendance of the inferior Clergy on their respective Cures, so that most hopeful Prince his Son made it one of his (a) Injunctions to my Lords the Bishops, that they should Preach at least four times in their Dioceses Yearly, unless they had a reasonable Excuse for their Omission. And by the (b) 20th Article of the intended Body of the Ecclesiastical Laws, it was provided that they should not at all be absent from their Dioceses, but upon some very publick and urgent Occasion. Nay, and after him, even *Q. Mary* in the Times of Popery, as the same (c) Historian tells us, did set her self effectually to root out these Abuses; and therefore (as that Learned Author well observes) “ that they should be still found among Protestants, and in so Reformed a Church as ours, is a Scandal that may justly make us blush. For if Men had (as he speaks again) a just Notion of this Holy Function, and a right Sense of it before they were initiated into it; then those scandalous Abuses of Non-residence, &c. and the hiring out this sacred Trust to pitiful Mercenaries at the cheapest Rates, would soon fall off; these are things of so crying a nature, that, no wonder, if the Wrath of God is ready to break out upon us for them, these are

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(a) *Ib.* Vol. 2. Book 1. p. 26.

(b) p. 201.

(c) *Ib.* Vol. 2 in the Preface.



“ abuses that even the Church of *Rome* with all  
 “ her Impudence is ashamed of, and are at this  
 “ Day generally discountenanced all *France* o-  
 “ ver” and tho’ purged out of some Churches  
 “ of the *Roman* Communion, yet are they not  
 “ thoroughly purged out from among us, not-  
 “ withstanding all the Noise we have made a-  
 “ bout Reformation in matters much less dif-  
 “ putable, and of far less Consequence: So  
 then, tho’ it seems to have been the good Inten-  
 tion of our pious Reformers to prevent the Scan-  
 dal of Non-residence, yet is it acknowledged that  
 their Endeavours have been ineffectual; nay,  
 and it seems that their good Sanctions were even  
 from the beginning so far neglected, as to give  
 no small offence to such as had a just concern for  
 the Success and Credit of the Reformation: For  
 thus in particular we find that Good (a) Bishop  
 and faithful Martyr *Latimer*, in his honest and  
 plain Style, setting forth the Mischief of this  
 Practice. ” While they, (the Non-residents, says  
 “ he ) controul it in great Towns and about  
 “ Court, who is it that controuls the Devil at  
 “ Home in their Parishes; whether they reside  
 “ or not, the Devil is not wanting on his part,  
 “ he is never from his Cure, he is never unoc-  
 “ cupied, he is ever in his Parish, and he keeps  
 “ Residence at all times; he ever applies his  
 “ Business, he is never idle—his Office is to  
 “ hinder Religion—oh that Prelates (such I  
 “ suppose, he means as take the Cure of Souls)  
 “ would be as diligent to sow the Corn of  
 “ good Doctrine, as Satan is to sow his Cockle  
 “ and Darnel—the Devil is no unpreaching

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(a) Bishop *Latimer's* Sermon at *St. Paul's Cross*, Jan. 17.  
 1548.

" Prelate ; he is no lordly Loiterer from his  
 " Cure ; he still applys his Business — If you  
 " will not learn of God nor good Men, learn  
 " (Diligence in your Business even of the De-  
 " vil) *ad Erubescentiam vestram dico*. So far  
 that primitive and good Bishop ; and to this  
 might be added the Sense of divers others, if  
 there were Occasion or any Need of multiply-  
 ing Testimonies in a Case so plain.

But as this ill Practice is every where more or  
 less the Occasion of Inconvenience or Disorder,  
 it is more especially so to us, because that so  
 many of our Churches are impoverished, we are  
 therefore the more sensible of the Damage we  
 sustain by the Absence of those few richer In-  
 cumbents which may be able, and do not do  
 those good Offices which they can and ought to  
 do among us ; and so by this Means it is plain  
 they reduce those Livings that were well endow-  
 ed, to a Level with those that are not ; for  
 what matters it who is Rector, an Impropria-  
 tor, or Non-resident Ecclesiastick, as to the  
 Edification or Benefit of the People ? Or what  
 avails it the Curate, who is Patron, the one or  
 the other, while they so far agree as to be equal-  
 ly sordid in their Stipends and Allowances ? For  
 instance, if it be consider'd that in a certain Di-  
 strict or County in this Diocese, where there  
 are about Eighty six or Seven Parishes, of  
 which there are at least Eighty of them that have  
 been long since impropriated, and consequent-  
 ly are all of them (excepting a very few endow-  
 ed Vicarages) become mean Curacies that have  
 small and arbitrary, or perhaps no settled Sti-  
 pends ; and if at the same time the Six or Seven  
 Churches that remain Rectorial, shall have but  
 scarce one or two Incumbents that are resident ; it  
 imports but little surely that they are not all im-  
 pro-

propriated, since the Profits are carry'd off, and the Pastoral Care both in the one and in the other, left to be the Business of any one; that is, perhaps of the cheapest that can be retain'd. But

I have, I fear, dwelt too long on this invidious Subject; however I comfort my self with this Reflection, that it can scarce offend any but such as are wanting to their Duty, and too indulgent in an ill Practice, which to use the Words of a learned Prelate, " gives even good " People ill Impressions of their Shepherds, to " see them willing enough to cloath themselves " with the Wooll, and yet think little of feed- " ing their Flocks? And of the other hand, how must it gratify ill Men, and furnish them with Matter of Reproach to vilify the Clergy, when they have the Pleasure to see that they make themselves little, by neglecting the Flocks committed to their Charge, for no better Reasons than to adorn some great Man's Retinue, to live in Idleness, or about Court to solicit more Preferment.

But to proceed, as it is generally seen that one Evil is productive of another, so in this Case the Non-residence of those that ought to serve their own Cures, brings on the Necessity of ordaining others that may be probably worse qualify'd to be substituted in their Room; and tho' it be very true that it may be hard to find out any that deserve less than is here allow'd them, yet I think it can't be deny'd, but that when Persons very meanly qualify'd find too easy an Access to be ordain'd, it may be justly reckon'd among those Causes that are highly prejudicial to Religion. For seeing the Priesthood is a Function of that Dignity and Consequence, and of the last Importance to Man's Happiness, it is certainly therefore a Profession  
not



not unworthy to be the Business of those who are the most distinguishing for their Dignity, their Knowledge, and their Vertue, since both our Reason and our Bible may convince us that neither the First-born, nor the most accomplished, can either be too Good or too Great to be the Ministers of God ; and yet as if the Service of him that made us, and the Happiness that he can give us, were to be despis'd ; so it is, what Profession is there that is so persecuted with Discouragements and Contempt as this is ?

Among the unhappy Incidents that have concurr'd to render it so, as the want of a suitable Encouragement to those that undertake it, is the most obvious, so it is not to be doubted but that the ordaining of Persons that are themselves contemptible, has an apparent Tendency to derive Contempt on their Profession ; and therefore when any little *Abc darian* School Master, a Gentleman's Butler, a Mountebank, or what not, shall be so cheaply admitted to commence Clerks, on the prevailing Merit only perhaps of some potent Impropropriators Recommendation, who may be solicitous for a cheap Chaplain, or so to pack off an useless Servant. Upon this View, what Temptation can it be to Men of any Worth to rank themselves in such Company ? Or what Encouragement does it give to others, to be at the Trouble and Expence of a proper Education in Schools and Universities, to be qualify'd for a Function that is so often prostituted to so little Merit ? And then to improve this Scandal, some Considerations there are also that unhappily succeed often to recommend such Clerks before their Betters to some kind of Patrons. Tho', I hope they don't deserve such very rigid Strictures, as one of our Learned Countrymen gives them : His Words are, *Saris am-*

*pla*

*pla stipendia & redditus Ecclesiastici in Cambria sunt, quæ jam in alium usum convertuntur usum aut in Generosorum quorundam manibus sunt, — & eorum voto & Devotione mutis conferuntur canibus, qui latrare nesciunt & malunt potius actores esse in Fabula pro exiguo quam Spectatores pro nihilo. Annot. D. Powel. in Cap. 2. Giraldi Itin. Cambr.*

And moreover, if I may borrow another Period or two, from this Worthy Gentleman, he therein suggests another Source of Impiety to arise from the Abuse or Mismanagement of the Ecclesiastical Jurisdiction; for he adds, That (a) *Tam in Doctrinæ penuria, quam in discipline executione est in Cambria Defectus, — & Publica pœnitentiæ redemptio pecuniaria (quam Commutationem vocant) usurpata ab ijs qui Pecunia magis quam pietati student, impuros mores & omnem vitæ turpitudinem inducit.* 'Tis true, that ill Practice that is here most expressly complain'd of, is not a Misfortune that we are singular in, it may perhaps be as much a Grievance in some other places as it is here, forasmuch as that it is acknowledged to have been at least some Blemish in general to our Constitution, that (b) *Ecclesiastical Courts were not put in the Hands of the Bishop or the Clergy, But put over to those — Where too often Fees are more strictly look'd after than the Correction of Manners, &c.* And yet tho' it is not to be doubted, but that there are in many Places Worthy Persons in Power, who labour to vindicate the Consistory from these severe Imputations; yet if instead of faithfully discharging the Trust they have received in their own Persons, they shall delegate the same to others, upon the Consideration, not of their Merits or Abilities, but of

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(a) Annot. D. Powel in Cap. 4. Descript. Cambr. Girad.  
 (b) Bishop Burnet.

the Rents or Revenues they shall pay for it ; upon this View it may probably be allow'd to be too too natural to suppose that the Considerations of Ways and Means to answer their Returns, may appear to Men of this kind of more Importance than the Reformation of Manners. And what Corruptions, what Disorders are hereby occasion'd, it behoves those to consider who are most concern'd.

These, I think, are Practices prejudicial to Religion, but yet it must be own'd, that they are such as may be cur'd with little Difficulty, as being generally the Result of Neglects or Mismanagement, and rather the Abuses and Corruption, than the Faults of our Constitution, and such as we hope, in a great measure, may, and will in time be remedy'd here by the Presence and Authority of our Good Diocesan. In Imitation of the Venerable Bishop *Bedel*, his Lordship will, we doubt not, gratify and oblige the People, by ordering both the Service and Sermons, to be in the vulgar Language, as there is occasion, and so, as to be useful to the Majority, who are so often neglected by way of Complement to the Gentleman in the Congregation. He may again recal the wandering Pastors to their forsaken Flocks, and his Officers to their respective Trust and Charge. And even by these Regulations, how many Scandals wou'd there be remov'd, and how many real Advantages would there accrew unto Religion? Happy, happy were it for us, might we be as easily reliev'd in respect to what comes next to be consider'd. I mean in the Case of the Maintenance of the Clergy, in so many Parishes that are impropriated, the Defects of which is, without doubt, the main and chief Cause, both of the Decay of Religion, and of the Ruins of so ma-



ny Churches, the Truth whereof, will, I believe, be made sufficiently to appear in the following Section.

#### SECTION IV.

*Wherein are consider'd the Fatal Consequences to Religion, occasion'd by the Alienation of the Endowments of Parochial Churches, and upon the Account of the very insufficient Maintenance that is now allow'd the Clergy.*

**I**T having already appear'd that Religion has suffer'd so much, thro' the Insignificancy and Contempt of the Clergy, and that that Contempt with all its many ill Effects do proceed mostly from their being depriv'd of that just Maintenance that ought to be allow'd them. What I now purpose is, to shew, how general an Alienation there has been made of the Endowments of our Parochial Churches, which ought to have still remain'd (or at least some sufficient Provision in Lieu thereof) for the constant Maintenance of the Parochial Clergy.

Now these Alienations, under their present Denominations, are to be consider'd, either as *Sine Cures*, or Rectories exempted from the Cure of the Souls, or Appropriations, or Improvements, but in effect, I think they amount to much the same thing, and imply an Alienation of the Ministerial Wages from the use of those who do the Duty to some other Uses.

Of the first of these it is indeed supposed that in their Primary Institution they were intended for the Relief of those Parochial Priests, who

who had well deserv'd for their Services to Religion, after they should be disable'd, past their Labour, and reduc'd to Indigence. But if they were so intended, it will not I suppose be said, that they are often so apply'd at present. And tho' it be allow'd that all due Care shou'd be taken for rewarding Merit ; yet it does not seem to be so agreeable to Equity or Justice, to do it in such a manner, as to use those Priests so hardly, who do the present Duty ; or that he who has the *Sine Cure*, and shall do nothing for it, shall have no less than 80 or 90 *l. per Annum*, while no more than Nine or Ten shall be reserved for the labouring Incumbent.

But as the Number of those odd Endowments can no where be so ill spared, so does it appear that they are no where more common than in *Wales* ; and do, I fear, owe their Original Institution not altogether to the foremention'd pious Purposes, but to the early Incroachments of some pretended Patriots, the most Powerful Persons in their Parishes, who (according to an ancient Custom formerly prevailing here) were chosen Gardians to those Churches, and vested with the Tythes and Profits that belong'd unto them, the better (as pretended) to preserve them, for the Benefit of the Incumbents. But an \* Historian tells us, they egregiously abus'd that Trust, and instead of guarding of the Rights for those to whom in Justice they be-

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\* *Ufus enim inolevit, & prava consuetudo, ut viri in Parochia potentes, primo tanquam Oeconomi, seu potius Ecclesiarum Patroni & Defensores, a Clero Constituti ; Postea processu temporis aucta cupidine, totum sibi jus usurparunt solum altaria, cum decimis & obventionibus clero relinquentes, & hæc ipsa, filiis suis Clericis & cognatis assignantes.*  
*Gir. Lib. 2. C. 3.*

belong'd, they either seiz'd upon them to their own use, or gave them away as *Sine-Cures* to their Children, or Kinsmen, exempted from the Obligation of any Service; whilst those who had the Cure of Souls, were to be contented with what the other thought not worth the Gathering, that is, with Privy Tythes, Altarage and Obventions, and this, where there are *Sine-Cures*, seems to be the Condition of them to this Day. So that in effect they only Serve to increase the number of the Alienations of Parochial Endowments, or to multiply our Improvements, and Appropriations which are by long Experience found to have been so Scandalous and Fatal to Religion, as will be further manifest, when the number of them, and the Allowances reserv'd out of them to keep up Divine Service, shall be a little more Particularly consider'd.

The Diocese of *St. Davids* is, I think, next to *Lincoln* the largest as to its Extent in the Province of *Canterbury*, tho' Inferior to many in the number of Parishes and Inhabitants. It contains about half *Wales*, as having the Counties, of *Pembroke*, *Caermarthen*, *Cardigan*, *Brecon*, and all *Radnor*, excepting Six Parishes, within its Limits, together with a Considerable part of *Glamorgan-Shire* and many Parishes in the Countys of *Hereford* and *Montgomery*. But in this vast Tract of Land, the number of Parishes by the Printed Accounts are said to be no more than three Hundred and Eight. The *Valor Beneficiorum* mentions not so many. Of those (b) Dr.

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(b) Dr. *Heylins*, Help to Engl. Hist. Present State of Great Brit. Ed. A. D. 1718. Part 1st. p. 4. Says that the Diocese of *St. Davids*, contains P. C. 308. but that worthy Gentleman was misinform'd in the Account he had that it contain'd only the 3 Counties of *Pembr.* *Caermar.* *Cardigan.*



*Heylin* and others after him tell us, that one hundred and twenty are Impropropriations; and, I believe, I may safely add, that there are at least as many Appropriations; tho' I can't Exactly determine the number of them. In the *V. B.* (of which, what concerns this Bishoprick is Printed in the Close of this Discourse) we have an Account indeed of Churches Appropriated, *ad Sustentationem Dom. Servitij in Ecclesia Cathedral.* And then of Churches Appropriated, *ad Canonic. Residen. in Ecclesia Meneven.* But there is no mention made of the Names of them, whereby to find where and what they are. But by a *Mf.* (c) in my hands, Entitl'd, Reasons to be offer'd in Parliament against the Removal of that See, I find there are Sixteen Appropriations in the Hundred of *Dewisland*, only. And Seventy in the whole County? And seeing that the Revenues of the Bishoprick of the Cathedral and Chapter of *St. Davids*, as well as of the Collegiate Church of *Brecon*, do almost Entirely consist of Tythes, the number of Appropriations, can therefore scarce be Thought to fall Short of that number; Especially when it is Remember'd, that there are several of that

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(c) In this *Mf.* Entitl'd Reasons to be offer'd in Parliament, against the Removal of the Bishops See, from *St. Davids*, Subscrib'd by the Gentry and Inhabitants of *Dewisland*, the 4th, Reason, runs in these Words, viz. "That there are  
 " Sixteen Rectorys within the Hundred of *Dewisland*, be-  
 " longing to the Bishop, Dignitarys, and Officers, of the  
 " Cathedral Church of *St. Davids*, which usually were  
 " Supply'd with Preaching Ministers, and will hereafter con-  
 " tinue without monthly Sermons, in Case the Cathedral  
 " be remov'd, and be Serv'd, as now, with poor Curates, some  
 " Serving two, some three Churches, by reason of the In-  
 " cumbents Non-residence.

kind

kind here also that belong to other Bishopricks, and particularly to *Chester*, and *Lincoln*, and to the Colleges of *Eaton*, *Winchester*, *All-Souls* in *Oxford*, &c. So that in the whole, what with Rectorial *Sine-Cures*, what with Impropriations, and Appropriations, it is highly Probable that there are more than thirteen Score Livings, here, the Profits whereof are some way alienated from the Parochial Clergy; and what are not alienated, are generally Poor and mean Rectorys, not exceeding the Value of 20 or 30 Pounds *per Annum*: Insomuch, that upon the best Information I can get, I can scarce find there are Six Livings in this large Diocese, that are each of them Singly, worth one Hundred pounds *per. Annum*, nor perhaps above half a Score, that will exceed Eighty; and Consequently there are no more, that ought not to be Certify'd, (according to the Method used in some other Dioceses) to stand in need of Augmentations.

By Mr. *Eaton's* Edition of the *V. B.* it appears, that of two hundred Seventy Nine Livings in this Bishoprick, formerly chargable with First-fruits and Tenths, there are near two hundred that are discharg'd, upon the Account that the Improv'd yearly Valuation of them is under Fifty pounds *per Annum*. It appears farther, that the most considerable of those remaining yet in Charge, are either *Sine-Cures*, Impropriations, or the CorpSES of Prebends. And again, as to the Particular Valuations of these that are Discharg'd, as they are generally under 40 *l.* a year, there are Fifty Five of them that are under Twenty: And that the whole yearly Revenue of the fifty five Churches Summ'd up together, Amounts to but Six hundred and Ninety

one pounds, one Shilling, and Eightpence; which if equally distributed wou'd make a Dividend of about twelve pounds, and ten Shillings to the Minister of each Parish, but these are some of the better Sort, for,

Among the Livings Certify'd to the Governours of *Q. Anne's* Bounty, to receive the Benefit of Augmentations, there is a Particular, of one Hundred and ten Transmitted out of this Diocese, and it appears that the Sum. Total of the yearly Profits, belonging to the 110 Churches is but, 673 *l.* 17 *s.* So that if this Sum was reduced to an equal Dividend there wou'd belong about Six pounds, and half a Crown, to each of them. This then it is acknowledg'd, is the Provision that is left to one Hundred and Sixty five Churches, and what with some (d) other poor Churches that are not Certify'd, and what with the Allowances given by some Non-residents to their Curates, it wou'd perhaps not be Difficult to find out many more, that are no better provided for, than those already mention'd.

And now if (e) *K. Hen.* the 2d, who is said to have been so jealous, lest this poor Bishoprick shou'd

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(d) Such as *Llandewatlog*, *Llany Groes*, *Llanderry C.* and *Bettw* snext to *Treflehe* &c. in *Caremarthen-Shire*, *St. Davids*, *Llangolman*, *Capel Colman*, *Mounston*, *Castellan*, and others in *Pembrokeshire*. *Hensfenw*, *Lleckryd*, *Henllan Dyuy*, *Bryngwyn*, &c. in *Cardiganshire*. *Alli mawre*, *Aburllynovy*, in *Breconshire*, and *Nelson* in *Gowr*.

(e) *Id* nunquam tempore suo permetteret Rex, nec caput Walliæ dando Wallensibus Archiepiscopum contra Angliam Erigeret Gir. de Rebus gestis, l. 1. c. 8. Nec Regi, nec Archi-episcopo opus est aut expediens nimis probum aut Strenuum — in Ecclesia Sti David Episcopum esse Ibid. c. 10.



Rival *Canterbury*, were he to see it in its present Circumstances, he wou'd be Satisfy'd surely there was no Danger of it; nor any great Occasion of providing more Effectually for the improbity, or meanness, of its Bishop and his Clergy, when it is consider'd what they are now reduc'd to.

But again to improve our Poverty; which it might be hop'd was great enough already; tho' we have the poorest Livings, yet it falls out so that those of them, belonging to the Crown, are loaded with Higher Fees, for Presentations, than the best Benefices in *England*, in the Gift of the Lord High Chancellor. And tho' it may not be unjust, yet it looks very like Hardship, if a Presentation to a Benefice of 20, or 25 *l. per Annum* Value, shall cost no less than Thirty pounds, when a Presentation to one of two or three Hundred, shall Scarce cost twenty. However as to this Affair, we doubt not but that his Royal Highness, out of his abundant Goodness; and in Compassion to his Poor Clergy, wou'd gladly give them due Relief, was he appriz'd of their Grievances. Add to this, that these small Benefices, Mean as they are, are yet liable to many Payments and Taxes, which help to make them still Meaner; and tho' this might Suffice to shew their Poverty, yet I can't forbear observing that there is one other inconvenience, that attends them Generally which is, their being Destitute of Parsonage Houses.

A Reverend Clergyman Dean Rural, of *Elvet*, alias *Elvell* in *Radnorshier*, gave me this Account of his Deanry, that it contains twenty three Parishes, but that in the Parishes of *Colva*, *Rulen*, *Llanbadarny Garreg*, *Cregrina*, *Llan Saintfred*, *Betws*, *Dyfferth*, *Llanvayr-Aber-Edw*, *Llanstepham*,

*Bochrwd, Llowes, Llanddewy-vach, Llanbaderin, Llanvŷhangel Nantmelan and Gladestry,* there are neither Parsonage-Houses, nor *Glebes*, to Build upon. So that in this District, fifteen Parishes in three and Twenty afford no Habitations for the Clergy; and the Proportion seems to hold much the same thro'out the Diocese, so as that two thirds of the Clergy, having no Houses of their own to live in, they are Oblig'd out of their mean Revenues for to Rent their Dwellings. And some of their Patrons, are even so unkind as to deny them the Benefit of their Church-yards. Thus miserably depriv'd are our poor Churches, almost of all that belong'd to them. Ah! Unmerciful, and cruel Religion, that first committed this Sacrilege and cou'd pretend Piety even for Robbing Churches of their Endowments, and Clergymen of their Bread! And Ah! Careless and unkind (to say no worse) Reformation, that did not restore it. The Revenues once belonging to these Churches, was Sufficient to maintain the Clergy decently, to enable them to be Beneficent, and useful in their Countries, to Support them in their Studys, and to maintain that Hospitality and Charity; that is so necessary to Recommend them to the People, but alas, at present there is not a Tenth, not a Twentyeth; nay in some Parishes no Part of it now left to answer these Designs; such, is the Treatment, such is the Encouragement that the Poor Parochial Clergy commonly here meet with. It is expected indeed that they shou'd do their Duty, and a Mock-Allowance is assign'd them for it, such that without the Charity of some Good People, or the Help of other Business, it wou'd be impossible for them to Subsist upon it.

Here

Here then, let us Stop and Reflect, a little upon the Pitiabie Circumstances of these Men. The Advice of Friends, and some distant Prospects of Encouragements, with the Honour of being the Ministers of God, and his Gospel, and their desire we hope, of promoting his Service and Glory : It was, I say, upon these View as we ought in Charity to believe, that they took Orders ; that is, with a desire and a design of Serving at and with hopes of Subsisting comfortably, *by their Service of the Altar*. These, we may suppose, are Commonly the Motives, that lead men on so boldly, to take upon them this most Awefull, and Tremendous Function ; but when they come in earnest to feel the Weight of it, how often are they oblig'd to condemn the Rashness of their Undertaking ? How soon on the one Hand do they find their Insufficiencies, for the various Occasions of their important Charge ? And how soon on the other, (Notwithstanding their best Endeavours of deserving well ) do the Disappointments of a sad Experience, convince them of the Vanity of their Expectations ? How extremely difficult, do they find it to be able to do the Good they wish'd for to themselves, or others ? What helps, what Books, what Leisure have they to Study ? Or what Encouragement for their study ? What contempt, instead of Honour, and Esteem, do they find their Function is most Commonly attended with ? How will their mean Fortunes, enable them to do their Character any Credit, at Home or Abroad, by keeping decent Hospitality in their Houses, or by relieving of the Poor, they ought to Visit ? They are call'd upon by their Indigence, and often by the importunate cravings, of those about them



them to neglect their Ministry, and to think of other liklyer means of gaining Bread. How disquieted, how uneasy must the men be that are in these divided Circumstances? And in how peculiar a manner may they apply unto themselves, that of the Apostle, *That if their hope in Christ, be in this Life only, they are, Surely of all Men, the most miserable.* That there have been; that there are still even in this obscure Corner, many Honest and Good men, who Labour under these Difficultys, is too well known a Truth, to be deny'd. May that Blessed being, who can do all Things, Support them in their Hardships, and in his Good time give them a Happy Issue out of them; and may he so animate them with that Faithfulness, and Holy Zeal, as by no Ill usage to be discourag'd from their Duty, and to act as such, who look for their Reward not from Men, but from God, and not in this, but in a better World.

However it being impossible for them to Subsist without something of a Maintenance; and it appearing that what belongs to them is so entirely Alienated, the manifest Consequence hereof must be either that there will be none to Undertake the Service of Religion, or such most commonly as are Insufficient to discharge it; and therefore till this Greivance be Redress'd, it must be Fatal, and Destructive to Religion, to that Religion which is not only to conduce to our present Wellfare, but so absolutely necessary to our Eternal Happiness. And it being of such Importance we may, we hope; without Offence be allow'd accordingly to Value it, and to Sollicit the Piety of our Governours for its Preservation, with that humble Earnestness, which becomes those who truly value  
their

their Religion. Other Evils, other Inconveniencies we can bear with Resignation; the Wilderness, and the Barrenness of our Country, give us no Uneasiness; provided we have the Benefit of Serving God, and the Comfort of the means of Grace allow'd us, (f) we can without regret or Envy, behold the Happy Soil and plenty of our Neighbours; and can be well enough contented to be depriv'd thereof, and submit to the Poverty we are reduc'd to, but yet desire and hope, with Earnestness, we may not be depriv'd of our Religion also: But this we fear at length, will be of Course the Consequence of depriving us of an Useful and a Learned Clergy; and such cannot reasonably be expected, where they are deny'd a Just Subsistence. I propose therefore in the next Place, to shew the Reasonableness of providing better for them, by Augmenting the Revenues of Improprate Churches in General; because of the injury's occasion'd to Religion, from the neglect thereof, in many other Parts of the Kingdom, as well as here.

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(f) Qui Universo soli Regno tamdiu presidebant, in hac Saltem Ejusdem Angulo pessimo Silvis et paludibus delitescunt et quasi pro delictis huc relegati, prescriptisq; Divitiarum Excessibus usq; ad presinitum tempus in paupertate penitentiam agant Gir. Cambr. de Illaudabil. Walliæ Cap. x.

## S E C T. V.

*Of the Number, and Value of Impropropriations, and other Poor Livings in England, and Wales, and of the Reasonableness of Augmenting the Revenues of them.*

**I**T will be expedient under this Head, to consider first the Number, and then the Value of those indigent, and insufficient Cures. It is observ'd, as to the Number of them, by a (g) Learned Author, that of the several Computations that occur'd to him, none appear'd to have been made with that particular Application that was Requisite. " That according " to the Account given, by the Lower House " of Convocation to *Q. Elizabeth*, there were " then Scarce Sixty out of Eight Thousand, " Eight Hundred and Odd Benefices, that were " singly Sufficient for the Encouragement of " Learned Men— Again that Arch-Bishop " *Whitgift*, had observ'd that there were in " *England*, 4500 Benefices with Cure, and not " Valu'd above ten pounds, in the Book of " First Fruits, and most of them under Eight, " that the Tenth part of them were not Severally a Competency for a mean Person, nor " the Twentyeth part esteem'd worth 20 *l.* " *de Claro*. So that by this Account, there was " Scarce one Living in Twenty, of that Number, that was worth 30 *l. per Annum*." And Arch-Bishop *Grindal*, (as the same Author tells

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(g) Case of Impropropriations. p. 168, 169, 170. &c.



us) had observ'd before, that for one Church that was able to afford Sufficient Living to a Learned Preacher, there were at least Seven Churches in *England* unable to do it. But what some call'd a Sufficiency, or Competency, being no determinate Calculation, and these Accounts seeming also to depend so much upon Conjectures, or Informations not so accurate, it was therefore Difficult to form any Judgment of them. But However we are at length by inquiries that have been since made, arriv'd to greater certainty in this Affair. (b) For by a Computation made upon the Return of small Benefices, to be discharg'd from First-Fruits, and Tenths, (exclusive of other Livings afterward, return'd by my Lords, the Bishops, for the Benefit of an Augmentation, from *Q. Ann's* Bounty.) It appears I say, by that Account, there are Livings under 80 *l. per Annum*, (which by the Royal Bounty, it seems, it was thought expedient they shou'd be advanc'd to) 5082, and there are 4098, that are of 80 *l.* and upwards, and both these Summ'd together gives us the Number of 9180, that were chargeable with First-fruits and Tenths. And of these, we are inform'd, that near *Four thousand Benefice*, in this Kingdom have been certify'd into the Exchequer, to be Livings with Cure of Souls, not exceeding the clear yearly Value, of 50 *l.* Respectively; of which an Account is given in the *V. B.* Printed in 1711.

But Subsequent to this Account, there is another list of one Thousand Seven Hundred and

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(b) State of the Bounty, of *Q. Anne* p. 183. 184.

Fifty nine small Benefices, and Curacys Transmitted to the Governours, of *Q. Ann's* Bounty, which added to the Four Thousand already mention'd, gives us an Account of five Thousand Seven Hundred and fifty nine Livings that are already Signify'd to stand in need of Augmentations; And besides these, we are Still to be inform'd what further Lists of indigent Cures, there may be sent in from the Dioceses of *Ely, Sarum, Chichester, Rochester, and St. Asaph*; and when these shall be known, It is very probable that in the whole there may appear to be at least, Six thousand Churches, that are under Eighty pounds *per Annum*; but five thousand of them under Fifty, and most of them very meanly, or not at all provided for. And now on the other hand, if we consider the Provision made by the Royal Bounty, for the Augmentation of them, and Suppose, (thro' the Improvements that have been made of it) that the neat Produce of that Charity, does amount to twelve Thousand pounds *per Annum*, upon this View it appears, that upon an equal Dividend it will afford an Augmentation of no more than Forty Shillings to each Cure, or Benefice; and this I humbly conceive, is far Short of answering in any Just measure, the Deficiencies intended to be Supply'd by it. For there being Four thousand, and about three hundred Cures, or Livings that don't exceed Forty pounds *per Annum*, and which may safely be computed at a *Medium* one with another, to be but Twenty pounds *per Annum*, these I hope, will be allow'd to stand in need of a much better Provision, and by their Number, it appears that this is the Circumstance, of near one half of the Churches, in this Kingdom.

But

But again, (i) Mr. *Eaton* tells us, there are 1216 Livings, of those that were Chargable to First-fruits and Tenths, that are under twenty pounds *per Annum*; And I find there are 1025 Churches, of those that were not Chargable to First-fruits and Tenths, that are also Set at Twenty pounds *per Annum*, and under, which make in the whole 2241 Cures, or Benefices, that don't exceed 20 *l. per Annum*. Of these, there are three Hundred and Thirty, that are about five pounds *per Annum*, and under; and Seventy two, that have nothing certain. But supposing that the Revenues of those, of 20 *l. per Annum*, and under, were computed at a Medium, of 10 *l. per Annum*, one with another, (which is rather more than it amounts to, but) at that Rate, the whole Revenues of 2241 Churches, will appear to be twenty two Thousand four Hundred and ten pounds. So that each Church having its proper Incumbent, this wou'd be the Maintenance of 2241 Clergymen; Nay, and even this Pittance is to be Still diminish'd, for there are some Defalcations out of the smallest Cures, Such as the Fees, if not of Institution, yet of Licences, Procurations, &c. which Still lessen their Subsistence; and further Shews the Necessity they must be under, either of applying to other Business besides their own Functions, or of depending upon Charity for their Livelyhood, or multiplying to themselves pre-erments, which they cannot attend upon; which must behighly prejudicial to Religion.

And now from this Account of so great a Demand, as there is, of a better Provision for



so many Churches, that by Improvements or  
 other Means are depriv'd of their Endowments,  
 and from the Insufficiency of the Royal Bounty,  
 given to answer those Demands, it from hence  
 appears, as I humbly conceive, that these in-  
 digent Cures still stand in need of further Aug-  
 mentation, which was what I propos'd to  
 shew. And may it not be therefore wish'd  
 while Religion Labours under these Discourag-  
 ements, that our Pious Governours were ac-  
 quainted better with these Things, and with  
 the Pitiable Circumstances of so many of the  
 inferior Clergy? For can it be alleg'd, while  
 things continue thus, that there is a due Pro-  
 vision made for the Encouragement of Learn-  
 ing, or Religion in a Christian Nation? Are these  
 Views likly to induce Persons of any Rank or  
 Character, who are best able to Educate their  
 Children well, to breed them up to a Profession,  
 so attended with Contempt and Indigence, or  
 are they likly to invite Men of Parts, and In-  
 genuity, ( who are best worthy of it ) to under-  
 take the Ministry? Or will it be believ'd, that  
 a Wise and Understanding People, so long Cele-  
 brated for being Zealous for Religion, and so  
 happily Blessed with the Benefit of the Reform-  
 ation also, shou'd yet be Tempted to deal thus  
 hardly with Religion, even at the same Time  
 while they can afford to be so Liberal, ( I wou'd  
 not say lavish ) of their Favours, to what some  
 serious Heathen Nations wou'd have been asham'd  
 of; that is, if I may be allow'd to Instance it, that  
 they shou'd so Encourage the Diversions of the  
 Stage, as that one Play-House, shall by one  
 Nights Profits be able not only to Equal, but to  
 exceed the Yearly Endowments, of above a Hun-  
 dred of our Churches. For four hundred pounds

in a Night and upwards, is said, to be no unusual Income to the Play-House, and if so, I am well Satisfy'd it will be no Difficulty to find out, above a Hundred Parochical Churches in this Kingdom, that have not all of them a settl'd Annual Revenue, that is Equal to it: Or again, will it be believ'd that the single Supervisor of this Ludicrous Business, shou'd be thought to deserve a Salary, not only Superior to such a Multitude of the Inferior Clergy, but to the Revenues, of several of our Bishopricks? *Prob tempora, Prob Mores!* That such Places, such Employments, and such Persons shou'd be thought so worthy of Encouragement, even tho' some (k) worthy Magistrates, acknowledge them so Pernicious, not only to Religion, but to common Probity and Morality! Good God! What wou'd the Primitive Christians have thought of such a Conduct? Nay, what indeed wou'd any of the sober Heathens have thought of it? For wou'd not the *Greeks*, or *Romans*, have blush'd at such an Imputation; and be asham'd it shou'd be said of them, that they wou'd permit (not to say Encourage) the Stage, to get the better of the Altar, and that Actors, Drolls, Mimicks and Buffoons shou'd be so countenanc'd beyond the Priests, and Ministers of their Gods? No, these wise and honest Heathens had other Sentiments of Religion:

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(k) One play-house ruins more Souls, than Fifty Churches are able to save. How many have their Minds tainted by hearing of leud Plays: When the Mind is once tainted the Body is soon prostituted. *Mr. Justice Bulstrode's*, Charge at the *Q. Sessions*, at *Westminster*, 21. Apr. 1713. Printed by *Mr. Bonyer*.

For as a late (1) Great and Learned Statesman well observes. " They chose their Priests out of  
 " their Noblest Families, and they Supported  
 " them accordingly in their Character, thereby  
 " to encrease the Reverence of the People for  
 " Religion, who commonly Judge of Things,  
 " according to the Quality of those who are  
 " Employ'd about them." Nor for this Reason,  
 (as its well known) have the Supreme Magistrates themselves, sometimes thought it beneath them to assume the Priesthood.

Thus it was, this was the Wisdom of many Ancient States, but we have liv'd to See it otherwise, and to see another kind of Wisdom that is much more prevailing, the Wisdom not of advancing, but depressing of Religion, and discouraging, and debasing of its Ministers, and of rendring both their Persons, and their Function Odious. And if these daring Artifices against God and his Service, have not been so Successful, as the restless and wicked Industry of those concern'd therein have wish'd, it is owing to the Auspicious Interpositions of the Divine Providence that has hitherto, in Mercy to us, confounded their Devices, and to the Virtue and Zeal of some Good Patriots, whom God has rais'd among us, and to the Piety, more particularly of many of our Gracious Sovereigns, Since the Reformation, who have done so much in Favour of Religion, and who its highly probable, wou'd have done a great deal more, had they been with Humble, and Earnest Applications thereunto Solicited. For that it cannot be indeed well imagin'd, that our Royal Sovereigns

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(1) Puffendorf's Introduction to the Hist. of Europe  
 p. 17.



should on that part be wanting to the just Encouragement of those who Preach the Faith which they defend; and who are the Ministers of that God, even by whom Kings and Queens do Reign. Or, if notwithstanding these Reasons in their Favour, it may be perhaps alledg'd, that some of them had unhappily those Prejudices against the Reformation, which made them careless of the Credit and Success of it: Yet, (God be prais'd) there is no Umbrage of any such Suspicions of his present Majesty, nor of his Affection to it. He came among us Providentially to rescue us and our Religion, out of Danger. He has declar'd his Sincere Regards for our Establish'd Church, He joyns in her Communion, and we have abundant Reason to be well satisfy'd, that pursuant to His Royal Word, He will Favour and Encourage her.

He has, beyond the Examples of His Royal Predecessors, enlarg'd His Bounty to my Lords his Judges, to Reward the Worthy Labours of those who Administer Justice to His People; and when their Case is better known, His Discerning Wisdom and Goodness will, we humbly hope, induce His Majesty to be further Bountiful to His Clergy, who teach them Piety, and Obedience, and so to be equally beneficent to such as under Him, are the Ministers of the Laws, and Word of God, as to the Honourable Ministers, and Interpreters of His own Laws.

And since our Parliament have, not long since, (may God reward them for it) out of their abundant Piety, been so worthy Patriots, as generously to provide, as well for the Building, as Endowments of Fifty new Churches that ought to be Erected; it gives us just Encouragement to depend upon their Goodness, that they will rescue from their Ruines, and support the Service

of those that are in Being, especially since it is the Case of so many of them, as well in *England*, as in *Wales*, \* to stand so much in need of their Care and Charity, to be again restored to the Holy Uses, for which they were intended. For how many Churches are there that are quite demolish'd? How many more likely to follow, as appears from the Multitudes of Briefs that are dispersed to beg for them? How many Churches are quite neglected, and have no Service? And how many others that are serv'd but once a Month, or once a Quarter? For all these Evils there appears to be no Remedy, but what we are to hope for from His Majesty, and the Parliament, whose Wisdom and Authority can best dictate and provide those Expedients that are necessary, and will be effectual to remove them. And the Divine Providence will (we trust in God) bring about this further Reformation by their Means, to be the Commendation, and the Glory of the present Age; which will be some Acknowledgment to that Goodness that has so graciously vouchsaf'd us so many Deliverances, and so many Blessings, Spiritual and Temporal for so many Years.

And if the Divine Honour, and Credit of Religion, did not seem to call for something of this kind in Favour of the Indigent Clergy, or if as little Encouragement shou'd be due to them, as some are willing to allow them, on the account of their Character, and Relation to things

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\* *Seisin Cox*, and *Pinnach*, two Parochial Churches in *Gloucestershire*, quite demolish'd. *Sudeley Church* in the same County, turn'd to a Cow-house, *Ditchford Trary*, a Parochial Church in *Warwickshire*, turn'd to a Cow-house, &c.

Sacred ; yet if it be expedient they shou'd be at all continu'd as any ways useful to the State, it is then in Point of Decency but reasonable, that they be at least indifferently provided for, and with some Equality to other inferior Persons that are employ'd in civil Offices.

To this End, if we consider the Allowances that are made to some of *those*, and for Example sake, to the common Officers of the Excise ; the Number of those that are employ'd in that Affair, upon their old Establishment, has been, I think, computed to be about twelve hundred : And fifty Pounds *per an.* is said to be the Salary of the most Inferior among them ; but that in the whole they have a Revenue of more than One Hundred and Twenty Thousand Pounds ; and that paid clear of Taxes, and Deductions ; and if so, I believe I shall not be mistaken, if I compute it to be more than is allow'd to four times as many Clergymen. Again, Eighty, or an Hundred Pounds *per an.* is thought to be no excessive Salary to a Window Surveyor ; and other common Officers in the Custom-house, &c. are allow'd proportionably. Whence I infer, that these Allowances are thought but necessary for their Maintenance, unless it be alledg'd, that they have a Title to more than ordinary, upon the account of their Relation the Publick. But to come still lower, the Allowance of a common Sailor in the Publick Service, exceeds the Stipends of most Curates, and the certain Salary of a Letter-carrier in the Penny-post-office, being 20 *l. per an.* is a better Preferment than many Clergymen can arrive to. Lastly, It is common for mean Tradesmen, and even common Labourers, to get a better Livelyhood than these, who must subsist on the ordinary Reservations of Im-



propriate Churches; tho' it be the Unhappiness of those who are oblig'd to do so, to be generally so Educated, as that Poverty must sit a great deal harder upon them, than upon the Generality, either of Labouring, or of Trading People.

And now while Persons, whose Business and Employment require, neither any considerable Expence, nor Learning to be qualify'd for the same, and while mean Persons employ'd in common and Servile Offices, are so provided for; is it not at least an Argument of some Disrespect, or Carelessness for Religion, and the Honour of God, that that Order of Men who are Ordain'd to attend his Service, and who are oblig'd to an Expensive Education for that End, are yet thought to deserve so little?

But under these Discouragements, and to make their Case yet more grating, what Complaints, what Clamours do some Men raise against them? As if their Allowances were the most Excessive, and that they had engross'd the Wealth and Riches of the Nation, or were possess'd of what the Popish Clergy once had (as an Historian tells us) in this Realm, when Sixty of them did vye Revenues with the Crown; whereas now the Maintenance of one half of the Clergy is very probably less than what one of those Lordly Abbots, or Prelates had; so low, that perhaps it may be found upon a fair Computation, that the Publick Expence for the Subsistence of two or three Regiments, or two or three Men of War of the Superior Order, may appear to exceed the clear Revenues now of half the Parish Churches in this Kingdom. But so low did the

the Reformation bring them, as \* Bishop Burnet tells us, that the Clergy were indeed compell'd to take up with any mean Employments for their Livelyhood, some were Carpenters, some were Taylors, and some kept Ale-houses. And if things are not altogether so bad with us, yet, to be reliev'd, how are they oblig'd, either to undertake the Charge of more Cures than they can attend upon (which must be injurious to Religion) or sollicit the People for Voluntary Subscriptions, or apply themselves to Husbandry, or any Business for Subsistence, and so to foregoe their Study and their Ministry.

Therefore, to remove this great and National Scandal, the only just Reproach charg'd upon our Reformation, and to restore Divine Service to hundreds of Churches, either totally, or in great Measure depriv'd of it; consequently to restore the Use and Benefit of Christian Ordinances to Multitudes that are in need thereof; and for the sake of all this to provide a just Maintenance for a Clergy well qualify'd to attend upon these things, cannot but appear to be very highly reasonable, and an Affair that well deserves the Publick Care.

But to this there may be some that may perhaps object, that time was, when the five, or ten Marks, or Pounds, which were, and are still the common Salaries of Impropriators to their Curates, were esteem'd sufficient for their Maintenance, that they were contented with it, and that the Popish Bishops, who had Interest and Power to relieve them, had there been Occasion, thought, and judg'd they ought to be so; and

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\* *History of the Reformation*, Vol. 2. p. 20.

why then shou'd not the present Clergy submit to be contented with what was judg'd sufficient for their Predecessors?

To this I answer, there are many Reasons to the contrary, that plainly enough shew, that the Pecuniary Stipends then allow'd by the Religious Houses, cannot be thought sufficient now. As, First, Because they often undertook the Service of their own Churches by some of their own Members, who might be well contented with any slender Salaries, while their Maintenance was otherwise provided for. Secondly, Because, tho' they were not of a Convent, and were Seculars, yet had they other Means then of being reliev'd: they had their Obits, their Anniversaries, Masses for the Dead, and other Services to help themselves by, which brought them gainful Perquisites, and made amends sufficient for the Scantiness of their stated Salaries. Thirdly, Because they were then also oblig'd to Celibacy, and it can't be reasonably suppos'd that those ancient Salaries, intended for the Subsistence of single Persons, in conjunction with other Perquisites, shou'd now without these Perquisites be sufficient for the Maintenance of a whole Family. But, lastly, for any one to object that eight or ten Marks, or Pounds shou'd be a sufficient Salary now, because it was so about two or three hundred Years ago, must bespeak him strangely ignorant of the great Alteration there is in the Value of Money by the Importation of so much Bullion from *America* into *Europe*, in the two last Centuries. And therefore, whereas eight or ten Marks, or Pounds, might afford a very sufficient Maintenance in those former Times, it is not so at present. No longer ago than the Fifteenth Century,



Century, it is \* observ'd, that the standing Fees of each Chief Justice was but 40 *l. per An.* and of the Justices of each Bench, but forty Marks, besides Allowances for Robes, &c. And but ten Pounds *per An.* to the Attorney General. And if Money was then so scarce, that so small Salaries were thought sufficient for Persons of those high Stations and Dignity, for their faithful Discharge of their most useful Offices, it must be then acknowledg'd, that five or six Marks was a very considerable Allowance to a Curate; but I know not how so well to illustrate this Matter, as by borrowing some Passages (that may give a Light to it) from the Learned Author of the *Chronicon Preciosum*.

“ In 1362, *Simon Iselip*, Archbishop of *Canterbury* (as he observes) Decrees that Chaplains having no Cure of Souls, shall be content with five Marks *per An.* and they who have Cure of Souls with six, unless the Diocesan, for good Cause, should order more. And this (says my Author) must have been highly unreasonable, unless five or six Marks had been at that time thought a sufficient Maintenance for a single Person. Afterward *Simon Sudbury*, Archbishop of *Canterbury*, makes some Addition to it, and Decrees, that every unfix'd Mass Priest should content himself with seven Marks, either all in Money, or with Diet, and three Marks in Money.” Where, by the by, it may be observ'd, that the Curate might then Diet himself well for four Marks, which he can scarce do now for twenty Pounds. But in 1421,

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\* Bp. *Fleetwood's Chron. Precios.* p. 157. Id. 135, 136, 137.

“ *H. Chicheley*, Archbishop of *Canterbury*, at the  
 “ Instance of his Clergy in Convocation, does,  
 “ with the Consent and Advice of his Suffra-  
 “ gans, Confirm and Ratify the foregoing De-  
 “ cree of his Predecessor. From whence again,  
 “ ’tis well concluded, that about that time a  
 “ single Man might live Cleanly and Decently  
 “ with 5 *l. per An.* because it was not to be pre-  
 “ sum’d, that an Archbishop at the Head of his  
 “ Clergy, and at their Request too, shou’d De-  
 “ cree such an Allowance for Officiating Cler-  
 “ gymen, as wou’d not keep them (if Vertuous  
 “ Men, and Sober) Decently and Cleanly. So  
 far then from the Proportion allow’d to others,  
 and from the Presumption that so many Arch-  
 bishops wou’d insist upon Allowances that were  
 highly reasonable for the Maintenance of their  
 Clergy, it may be concluded that they were suf-  
 ficient.

But this will appear more plainly (as my Au-  
 thor again observes) if we consider more distinct-  
 ly what proportion the Value of Money now  
 bears, to what it was about two or three hun-  
 dred Years ago. In those Times it was not un-  
 common to see Wheat sold at two or three Shil-  
 lings *per Quarter*, which is now commonly sold  
 at Forty, a fat Ox at seven or eight Shillings,  
 which is now worth as many Pounds; and so in  
 other things proportionably; and from this Con-  
 sideration therefore, of how much Corn, Meat,  
 Drink, or Cloath, might be bought with five  
 Pounds in those Days, and how much of the  
 Modern Money wou’d be requisite to purchase  
 the same quantity; It appears that forty or fif-  
 ty Pounds of the present Money is hardly an E-  
 quivalent to five or six Pounds about three hun-  
 dred Years ago. And this may well suffice, to  
 shew the Weakness of Objecting, that the pre-  
 sent

sent mean Allowances of Impropriators shou'd be now sufficient, because they were so formerly. Money is diminish'd in its Value, and the Necessaries of Life are as much advanc'd. Tythes and Glebes are accordingly improv'd, and in Equity and Conscience therefore the Curate's Pension ought to be improv'd proportionably. And for the foregoing Reason, it is well known, that the Fees and Allowances of others in their respective Callings, and also that the Pay, and Wages of Artificers and Labourers are advanc'd, because they cou'd not otherwise subsist and live. So that there are none still left to suffer, at least, so much as the poor Retainers of Impropriations; however the Goodness of our Governours will, we hope, at length bring them also due Relief.

So far does it appear, that the Allowances of the Clergy ought to be augmented, out of Necessity, and for their bare Subsistence. But there are some Considerations that bespeak something more of Encouragement to be due unto them, than a bare or scanty Livelihood. It ought to be remember'd, to how Expensive an Education they are oblig'd, to what Expence for Books to carry on their Studies; what Hospitality, and Charity they are by the Laws of God, and of the Land requir'd to exercise, the better to recommend the Religious and Moral Principles, and Instructions they are to give the People; and as there ought to be a Consideration had of these things, so the Honour of their Station requires, at least a Decent and Cleanly Maintenance; for being the Ministers of God, as such, their Appearance shou'd be such, that they may be fit to appear in a Grave and Decent Manner, and to converse with Men of all Degrees to discharge the Duties of their Ministry



stry, and to cultivate their Minds with just Principles. Principles of Christian Piety towards God, of Loyalty and Submission to the Civil Powers that are over us, and of Justice and Mercy towards all Men. Having this Charge, and the Honour also to offer up the Publick Praises unto the Author and giver of all Good, for all the Mercies we enjoy, and to pray unto him for all we stand in need of, and to this End to be in a more particular manner daily Intercessors unto God for his Blessings, Temporal and Spiritual, upon our Church and State, upon all that are in Authority, and all that are under it, and upon all Orders of Men whatsoever, that they may all live in Godliness and Honesty; have the Blessings of Peace and Plenty here, and Eternal Happiness hereafter. If their Character, (I say) be thus Sacred, and such their Business and Employment, and that it is so useful and subservient to cultivate those good Principles that are so necessary to the very Being of Government; above all, since they are appointed to Labour in the great Affair of Men's Salvation, and to Negotiate their best Interest, both in this, and in the other World, ought they not, I say, upon these Accounts, if not for their own sake, yet for common Decency, for the Credit of the Nation, and the Reformation, for the People, for the King, and for God's sake, to whose Service they are more immediately devoted, to be not only maintain'd with bare Necessaries, but to be in some measure encourag'd suitably to their Character and Station?

We have had Experience long enough to see how very apt a Poor and Servile, is to become an Ignorant, and an Useless Clergy, and how unlikely such are to acquire that Knowledge which

is necessary, or to have that ingenuous Freedom and Spirit to Admonish and Rebuke, which they ought to have. And the Age we live in, does not only in some places, but in my Apprehension, almost every where, stand in need of Divines that should be thus qualify'd: That is, as a Learned \* Author describes them, of Men of the best Learning and Prudence, of Strength and Industry, " and even of Estate also; that is, of " Men capable to Confer, to Dispute, to Catechise, to Preach, to Write, to do the Works of " Charity, and moderate Hospitality; and, in a " word, to appear in every thing, that can be " expected from the Scholar and the Neighbour. Such are the things that are expected, and such, I doubt not, many of them to the uttermost of their Power, endeavour faithfully to perform; but can the Indigent and Necessitous, and who, perhaps to avoid starving, are oblig'd to be Retainers at other Men's Tables, do the Works of Charity and Hospitality? Or can they, who are forc'd to Servile Drudgeries, and to forego their Studies, be thought so fit to Preach, and Write, and to do what is expected from the Scholar?

Seeing then it is so manifest, that there follows a Necessity of their being Insufficient for the want of due Encouragement; where is it that this Blame will rest, and who must answer for it, if it be not remedy'd? Such as have any true Concern for the Desolations of the best Religion, can't but see there is a great deal wanting to be still done for its Support and Service. Where the Clergy are wanting to their Duty, there

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\* Bp. Kenner's Case of Impropriations, p. 407.

are Laws and Canons to oblige them to it ; but ought they not also to be so provided for, as that they may attend upon that Duty? For as Religion can't subsist without a Clergy, neither can a Clergy without a Maintenance, and that proportion'd, not only to bare Necessity, but with some Regard to the Dignity of their Function.

And upon this Head it might be also urg'd from Scripture, and from Reason, and from the Principles of Natural and Reveal'd Religion, that as the Office of the Presthood has always been accounted Honourable, so has it been distinguish'd with suitable Encouragement. That by the *Mosaic* Institution, as it is well known, they had the singular Privilege of being accounted God's peculiar Lot, or Inheritance ; as such, that they had not only their Lands and Cities among the several Tribes, but had all the Tithes and Oblations that were offer'd unto God, and by that Means, tho' they were the least numerous, yet they were the best provided for of all the Tribes of *Israel*.

That according to the Evangelical Institution, they are commanded by our Blessed Lord to enter upon their Ministry, without Scrip, without Bread, and without Money, and to expect their Maintenance entirely from those whom they Minister'd unto, for being made Partakers (as *St. Paul* saith) of their spiritual things. And we find accordingly, such was the Piety of the first Ages, that far enough from grudging an Allowance of what was necessary, they were boundless in their Bounty, and their Kindness to them, esteeming them indeed worthy of the double Honour that was allow'd them for their Works sake, and Reverencing them as the *Angels of God*,  
and



and of Christ Jesus, for their Labour in the Word and Doctrine.

Nay, and it must be said of Mankind in general, that while in any due Measure they maintain'd the Dignity of their Nature; that is, where they believe a God, and are conscious of their Duty to Worship and Obey him, they have not been wanting to pay that Regard taht is due to such as had the Honour to attend his Service. They esteem'd them for that Reason, as the Agents, or Domesticks of the Divine Powers, and worthy of an Encouragement suitable to the Dignity of that Relation. This invited the best Merits, and the best Qualify'd to desire the Holy Office. The tender Usage of the *Egyptian* Priests, mention'd in Holy Scripture, is an Instance of that Regard which natural Religion teaches us to allow them. How they were encourag'd in the celebrated States of *Greece* and *Rome*, where Learning and good Sense so much flourish'd, needs not to be insisted on. Nor have we had as yet any accounts of those more Savage latter Infidels, who have been since discover'd, who have not in the best manner they were able guarded them with Respect, and preserv'd them from that Contempt, to which it is seen some of higher Pretences are so willing to expose them. Nay, and more particularly it is alledg'd, that even the *Mahometans* are so profusely generous in this respect, as that it is\* computed that a third part of the Lands of their vast Empire is allotted for the Maintenance of

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\* Sir Paul Ricaut's History of the Ottoman Empire, l. 2. c. 7.

their Parish Priests, or Emaums, and the support of their Moschs and Temples, to the great Reproach, as my Author well observes, of those sordid Christians who deal so sparingly by their Pastors, and part so difficultly with any thing to sacred Uses.

But further, as the Laws of God direct us, and as it appears that natural Principles have thus influenc'd the Heathen World to be favourable to their Clergy, so it may be shewn that there is, perhaps no Christian Church or State; where in general they have been worse provided for, than in this Kingdom, since the Reformation. As to the *Romish* Party, it is known to all, Their Fault has been, not to be too sparing, but too lavish of their Benefactions to them, and while that Spirit reign'd among us, we were not to be restrain'd by Laws nor Statutes from giving all that way ; but from that Extream we have been directly turn'd into the other. But again, as to the Reform'd, it will, I think, be difficult to find, that they are any where so Impoverish'd as among us. The Provision made for them by the *Helvetick* Bodies, is said to be Encouraging and Respectful. Their common Salaries in *Holland* (we hear) are at least 100 *l. per Annum*, besides some further Provision, if their Families increase. In *Scotland* (as Bishop *Burnet* tells us) there is no Church Endow'd with less than 50 *l. per Annum*, which is (considering the cheapness of the Country, as Bp. *Kennet* well observes) superior to 100 *l. per. Annum* in *England*, any where within a hundred Miles of *London*. Again; in *Ireland*, by the Care and Bounty of our Gracious Sovereign, and the Benefactions of many Venerable Bishops, and other good Patriots, the Parochial Churches are generally again well provided for. And thus it is with the Churches  
that

that are about us. So that upon the whole, it may be alledg'd, that the Divine Authority, that the Sense and Practice of Men of all Religions, Reform'd, and Unreform'd, do all concur, with many other Considerations, to recommend the Case of the Poor Clergy of this Kingdom, to the generous Care and Goodness of our Governours.

And in the last place, it may, we hope, be added, that their Conduct has not been so ill, nor their Merits so low, as to deserve to be the most neglected. And that it can't, without Injustice be deny'd, but that the Pains, and Labour, and the Worth of the general part of them has deserv'd Encouragement. 'Tis true, there have been those, whose Business it has been to Abuse and Vilify them. But these are Men that do not tremble to deny the God that made them, and the Lord that bought them, and to despise his Word, his Sacraments, and his Ordinances; and it is no wonder therefore that they treat his Ministers accordingly. Not that it is contended, but there are faulty Clergy-men, as what Community, but must have some unhappy Members. Yet notwithstanding this, I think it cannot be deny'd, but that from the Reformation downward, their Conduct has been such as to adorn their Character and Profession, and such as has been for the Honour and Credit of the Reformation, in Times, even of the greatest Difficulty and Tryal. For with what Heroick Christianity, and Primitive Resignation did they bear up against the Fire and Faggots of *Q. Mary's Days*? With what solid Reasonings did they Refute the Cavils, and Expose the Enthusiasm of another Party in *Queen Elizabeth's*, and *King James his Days*? Afterwards, when for our Sins



Sins it was the Will of Heaven to visit us with severe Judgments, with what Meekness and Constancy did they submit to the Outrages, and Oppressions so particularly levell'd against them in the gloomy Days of our Civil Discord and Confusions? Again, after they were so long reproach'd, as Popishly affected, to the Confusion those Slanders, what a noble Stand did they make against that Popery (they were charg'd to be inclin'd to) in the last King *James* his Days? In a Word, with how much good Learning, and plain and clear Reasonings have they all along defended our Holy Religion, and our Constitution, against our Enemies on every side? And, lastly, With how great and singular Proficiency, to their own, and their Country's Honour, have many of them excell'd in all good Learning, and given Proof of it, not only in what more immediately concerns their own Profession, in being good Linguists and Historians, skilful Casuists, solid and clear Disputants, and most excellent Preachers; but also as extraordinary Mathematicians, Philosophers, and Criticks, as may, perhaps be instanc'd in any Church or Nation, of no greater Compass?

Again, may it not be added, that they have also been firm in their Adherence to the Interests of the Crown and Kingdom, and to their utmost contributed to the Welfare and Support of them, as the most Loyal Subjects in every Reign (if we except the late Folly and Perverseness of a few inconsiderable Persons.) And how ready have they still been, generously to expend their Estates (those that have any) to the Benefit of the Publick, as in Hospitality, Charity, Endowing Schools, Colleges, or Hospitals, Repairing Churches, and augmenting the Revenues of them; erecting and furnishing of Libraries, distributing

distributing Bibles, and other good Books to the Poor, and the like. And since that those among them, who are able, are also willing to do Good with what they have; shou'd not this be some Inducement, both to encourage them that do so, and to conciliate more Compassion to those among them who are Indigent; especially, since it falls out so among the Clergy now, that they can only have their Maintenance, and that what they do not spend in Charity, must in their Posterity return unto the Laity, and can't be carry'd off as formerly, to support the Pomp, and Pride, and the Luxury and Ambition of the Roman See. And

Therefore in the last place, it should not be forgotten that the Clergy now, are not as formerly, Foreign Spies, or Emissaries; *Italians, Germans, French, or Spaniards*, the Pope's Creatures sent to Pillage and Export the Riches of the Nation, \* but they have the Honour to be *Britains*, the Children, or Descendents, many of them of the Worthiest, and best Families in the Kingdom, or at least all of them fellow Citizens, and Natives, who have utterly disclaim'd all Forreign Interests and Dependencies, and are incorporated into one Body Politick, with the Laity, under one Supream Head in Matters Ecclesiastical, as well as Civil, and without any

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\* About A. D. 1252. Forreigners, especially *Italians*, had the best Bishopricks and Livings in *England*, some were Children, some illiterate, almost all ignorant of the *English* Tongue, they minded not their Flocks, nor so much as saw their Churches in their lives. Of this Abuse Inquisition being made, it was found the Yearly Revenues of Forreigners amounted to seventy thousand Marks; whereas the King, (as *M. Paris*, who then liv'd, says) receiv'd hardly Twenty. Vide, *Life of Bishop Grossthead*.

Exempt, or Burthensome Jurisdiction ; nay, so far destitute of any peculiar Immunity, or any *real Benefit of Clergy*, as that they are rather loaded with greater Payments for what belongs to them, than any others ; as being chargeable, not only with many Payments, as Ecclesiasticks, but with all other Taxes in common with the Laity ; and these Considerations, if they have their due weight, shou'd not only render them the less annoy'd for what they have, but engage the Publick the better to provide for them, as to whatever they stand in need of.

Having thus endeavour'd to shew the Reasonableness of augmenting the Revenues of our many indigent Cures, what naturally occurs next to be enquir'd into, is, to consider of the Means how these Deficiencies may be supply'd. But that is what I humbly beg leave to submit, with that Deference that is due, to the Wisdom of the Publick, who can best see after what manner, and to what degree it shou'd be done. I shou'd therefore here conclude, but that I humbly conceive, it may be of great use to confirm what I have here advanc'd, to shew what has been the Sense of our Gracious Governours, and of our Worthiest Patriots in this Affair. And that shall be the Subject of the following Section.

## S E C T.



## S E C T. VI.

*The Sentiments and Declarations of our most Gracious Kings, and Worthiest Patriots, with Regard to the Augmentations of Poor Livings in this Kingdom.*

THE Poverty of the Inferior Clergy, and the Desolation and Contempt that Religion was thereby expos'd to, upon the Reformation, being observ'd, it did betimes convince the most considerate part of the Nation, of the Necessity of taking some Care to remove those Evils: they therefore endeavour'd to get some Relief to the Parochial Clergy. Scarce any of our most Gracious Kings and Queens from the Reformation, scarce any of our wisest and best Patriots in every Reign, who have not express'd a tender Concern for them.

It was one of the plausible Reasons given for the Dissolving the Religious Houses, \* that the King might be impower'd to apply their Revenues unto better Uses, that is, to erect new Bishopricks, and to provide Exhibitions for Worthy Ministers, that God's Word might be better set forth. This the King was pleas'd to promise, and this he was advis'd to, † "to pre-

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\* Bishop Burnet, *History of the Reformation*, Part 1. Book 3. p. 262. lb. p. 338. and p. 340.

† *Hist. of the Reformation*, Vol. 2. Book 1. p. 26.

“ vent his Clergy from falling into that Biggotry  
 “ that was likely to drive them again into Flat-  
 “ tery, Superstition, and the old Religion.”

In his Son King *Edward's* Days, 'tis observ'd  
 also, that such as were concern'd for the Pro-  
 gress of the Reformation, did lament the Diffi-  
 culty of it upon the account of the small Encou-  
 ragement given to those who were to labour in  
 it. \* “ However it was hop'd, this great Abuse  
 “ wou'd be remedy'd when that good King  
 “ shou'd come to Age himself, to use his own  
 “ Authority to give them a better Maintenance.  
 And these Hopes vanish'd, yet was it then ac-  
 knowledg'd by the Act for Alienating Chan-  
 tries, &c. “ That there was need enough of  
 “ their being apply'd for the Maintenance of  
 “ Preachers, and increase of Vicarages.

But what was then intended, was in this re-  
 spect more effectually done in the succeeding  
 Reign: tho' mistaken in other Matters, yet was  
 the Right in this, that she thought a Mainte-  
 nance shou'd be allow'd to the Maintenance of  
 Religion. And pursuant to this Principle, 'tis  
 said, that † “ She Graciously resolv'd before the  
 “ Meeting of her Parliament, to restore unto  
 “ the Clergy the First-fruits, and all impropri-  
 “ ated Parsonages and Tythes that were in the  
 “ Crown. And an Act was pass'd accordingly,  
*A. D.* 1555, for the Extinguishing of the First  
 Fruits, &c. and disposing of the Tenths, and of  
 the Parsonages Impropritate in the Crown, to  
 augment small Livings, and the better support

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\* *History of the Reformation*, Vol. 2. p. 46.

† *Case of Impropriations*, p. 148, 149.

of the Poor Clergy. Which is well observ'd to have been in the Eyes of all the World a generous Act of Piety, and Justice, and worthy of the Declaration then made by the King and Queen, that they were unwilling to be Defenders of the Faith, in Name, Stile, and Title only, but rather desir'd, and resolv'd to assert that Title by their Deeds and Actions.

Nor ought it to be imputed to want of just Regards to her Clergy, and the Church, in the excellent Queen that came next, that these Benefactions were not continu'd, but to the Avarice of those about her, who measur'd their pretended Zeal for the Reformation, according to the Estates they got by it. 'Tis true, what they took away from the Church, was pretended to be bestow'd upon the Crown, but then it was in order to be beg'd again, and so divided amongst themselves; thus what was bestow'd upon the Church in Queen *Mary's* Days, was again resum'd in Queen *Elizabeth's*. But this again oblig'd the Clergy to complain of their Distress, " That so great a part of their Maintenance  
 " was taken from them, that their Privileges  
 " were lost; that the Tythes reserv'd for them  
 " were unwillingly paid, or else diminish'd, by  
 " laying down of Tillage, and other fraudulent  
 " Measures. Such indeed we are told were the Proceedings of those Times, but they soon experienc'd the many ill Effects thereof; as, namely, first, that Men of Abilities and Letters cou'd not be found to supply the smaller Cures, because  
 " it was impossible to live upon them, and there-  
 " fore that illiterate, mean, and ignorant Mecha-  
 " nicks were ordain'd to serve them, whose Be-  
 " haviour was Scandalous and Uncreditable.  
 " Secondly, That it increas'd the Number of the



“ Poor, who were wont to be reliev’d, not  
 “ only by the dissolv’d Abbies, but in some  
 “ measure by the Parochial Clergy, who being  
 “ now burden’d with greater Families, but sup-  
 “ ported with less Income, cou’d neither em-  
 “ ploy nor relieve so many of their poor Neigh-  
 “ bours as they were wont to do. *Thirdly*, It  
 “ was the occasion of Spoils and Dilapidations  
 “ upon Ecclesiastical Livings; the Clergy upon  
 “ the account of their Poverty, being unable to  
 “ repair their Houses, much less to keep Hos-  
 “ pitality and Charity. *Fourthly*, It was the  
 “ scandalous occasion of the Union of Ecclesia-  
 “ stical Livings, because of the Insufficiency of  
 “ them singly for maintaining an Incumbent, and  
 “ was therefore a means of demolishing many  
 “ Houses of God, diminishing the Body of the  
 “ Clergy, of subtracting the solemn Offices of  
 “ Religion, and allowing worse Accommoda-  
 “ tions to the Souls of the People. And last of  
 “ all, that it was the occasion of the Scandal of  
 “ *Pluralities* and *Non-residence*, which were  
 “ Grievances necessary to be conniv’d at, while  
 “ more than half the Benefices of this Kingdom  
 “ were not severally a Competence for a mean  
 “ Person. Of these Grievances we are told that  
 that good Queen was late appriz’d, and might  
 intend, but did not live to remedy them.

But as her Successor had experienc’d such  
 Evils, and had happily redress’d them in *Scot-  
 land*; so upon his Accession to the *English* Throne,  
 he wisely thought that nothing wou’d more in-  
 gratiate him in the beginning of his Reign, and  
 secure a Blessing to it, than a Pious Care for the  
 distressed Church and Clergy. “ He therefore  
 “ earnestly recommended to the Arch-Bishops,  
 “ to the Universities, and to all Patrons to con-  
 “ cur

“ cur with him in providing better for them ;  
 “ and he expressly intimated, that the readiest  
 way to supply this Defect, was to restore the Im-  
 propriations to the use for which they were in-  
 tended, and that herein he himself wou’d set  
 them an Example, which, he hop’d his Sub-  
 jects shou’d be induc’d to imitate. But as this  
 Author continues, the Jealousies of that Age,  
 and the Avarice of some Courtiers, made it be-  
 yond the King’s Power to execute his good  
 Intentions to the Church of *England*, tho’ he  
 succeeded better with regard to *Scotland*, and to  
*Ireland*.

However these Discouragements did not hin-  
 der the most excellent and good King that came  
 next, from entering on the same Design. For we  
 find, “ that he earnestly recommended it to his  
 “ Parliament, to take care that every Parish  
 “ shou’d provide a competent Maintenance for  
 “ an able Minister, and that Impropriators  
 “ shou’d allow sufficient Stipends. But nothing  
 of this being then done, it is said that he again  
 recommended it to the following Parliament :  
 And “ That he reprehended the Bishops in par-  
 “ ticular, for being silent in the Cause of the  
 “ Church, and for not signifying to him what  
 “ might be useful, or prejudicial to it.” Such  
 was his Concern, such his Pious Purposes for  
 Religion. But alas ! the Good he wou’d, he  
 cou’d not do, and yet the Faction that oppos’d  
 his intended Benefactions to the impropriated  
 Churches, found themselves obliged to augment  
 them for the subsistence of their own Crea-  
 tures, whom they put in the possession of  
 them.

But to proceed, neither was King *Charles* the Second insensible of the extream Poverty of the general part of the Parochial Churches in his Kingdom, and being mindful of it at the Restauration, he sent his gracious Declarations to to the Bishops, Deans and Chapters, requiring them to make the necessary Augmentations to the Churches respectively belonging to them.

In the succeeding Reign indeed no favour was expected, and afterwards the difficulties of the Times were such as to supersede the Care of these Things. But the late most excellent Queen, as far as she was able, has made amends for the Omissions of any of her Predecessors, by her most Gracious Bounty of the First-fruits, and Tenth to the Benefit of her poorer Clergy, which is the greatest Benefaction since the Reformation that has been yet given them. And for this her singular Affection to the Protestant Religion, and the Establish'd Church, for her Piety that adorn'd them, and for her Royal Bounty given to the Support of them; may her Name and Memory be ever dear to all succeeding Generations. And our most Gracious Sovereign who succeeds her, being also so happily affected to our Reformation, will, we doubt not, perfect what she began, and make the Royal Bounty to the poor Clergy sufficient for their Maintenance. This we hope is one of those good things, among many others, reserv'd to be accomplish'd by his Consummate Wisdom and Goodness for the Welfare and Happiness of his People.

But as it appears that our most Gracious Sovereign in have thus endeavour'd to relieve the Clergy, so has it also been the Sense of several Parliaments, that they sufficiently stand in need of  
it;



it; as appears from the several Statutes that from time to time have pass'd in favour of them. As namely, the Act for Consolidating of small Livings, for Inclosing of Commons, &c. and more especially by that favourable Act of settling of the First-fruits and Tenths upon them.

And from these happy Advances we have just encouragement given, that they will in time perfect what is yet wanting, and so provide as that the poorest Clerks may have a Maintenance, and that sufficient for their Labour.

And this is what many of our best Patriots, both in and out of Parliament, have contended for; the same good Providence that actuated these, will, we trust in God, raise up others to imitate their Zeal and Goodness, till they have accomplish'd it. In the mean time I can't conclude this Discourse, better than by subjoyning the excellent Speeches and Sentiments of many of those Illustrious Persons, who have already labour'd in this Affair.

I begin with the Memorable Speech of Sir *Benjamin Rudyard*, a Member of the long Parliament, who ventur'd, even then to be an Advocate for the Poor Clergy. Upon a Proposal of providing better for them, and by way of Reply to those who objected against their Vices, he address'd himself in the following manner.

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SIR,

SIR,

" I Did not think to have spoken again to  
 " this Bill, \* because I was willing to believe,  
 " that the Forwardness of this Committee would  
 " have prevented me ; but now I do hold my  
 " self bound to speak, and to speak in ear-  
 " nest.

" In the first Year of the King, and the se-  
 " cond Convention, I first moved for the In-  
 " crease and Enlarging of Ministers Livings. I  
 " shew'd how necessary it was to be done ; how  
 " shameful it was that it had been so long neg-  
 " lected ; this was also commended to the House  
 " by his Majesty.

" There were then (as now) many Accusati-  
 " ons on foot against Scandalous Ministers ; I  
 " was bold to tell the House, that there were  
 " Scandalous Livings too, which were much the  
 " cause of the other : Livings of five Marks, and  
 " five Pounds a Year ; that Men of Worth, and  
 " good Parts would not be muzzled up to such  
 " Pittances : That there were some Places in  
 " *England* which were scarce in *Christendom*, where  
 " God was little better known than amongst the  
 " *Indians*. I exampled it in the uttermost parts  
 " of the *North*, where the Prayers of the com-  
 " mon People are more like Spells and Charms,  
 " than Devotions. The same Blindness and Ig-  
 " norance is in divers parts of *Wales*, which  
 " many of that Country do both know and la-  
 " ment.

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\* *Case of Impropiators*, Appendix, Number XI.

" I declared also, that to plant good Mini-  
 " sters in good Livings, was the strongest and  
 " surest Means to establish true Religion; that it  
 " would prevail more against Papistry than the  
 " making of new Laws, or executing of old;  
 " that it would counterwork Court-connivance,  
 " and lukewarm Accommodation; that tho' the  
 " Calling of Ministers be never so glorious with-  
 " in, yet outward Poverty will bring Contempt  
 " upon them, especially among those that mea-  
 " sure Men by the Acre, and weigh them by the  
 " Pound, which indeed is the greatest part of  
 " Men.

" I can't but testify, how being in *Germany* I  
 " was exceedingly scandalized to see the poor  
 " Stipendiary Ministers of the Reformed Church-  
 " es there despised and neglected, by reason of  
 " their Poverty, being otherwise very Grave and  
 " Learned Men. I am afraid that this is a part  
 " of the Burden of *Germany*, which ought to be  
 " a Warning for us. I have heard many Ob-  
 " jections and Difficulties, even to Impossibili-  
 " ties against this Bill. To him that is unwill-  
 " ling to go, there is ever a Bear, or a Lion in  
 " the Way. First let us make our selves wil-  
 " ling, then will the Way be easy and safe e-  
 " nough. I have observed that we are always  
 " very eager and fierce against Papistry, against  
 " Scandalous Ministers, and against things that  
 " are not within our Power. I should be glad  
 " to see that we did delight as well in Reward-  
 " ing as in Punishing, and in undertaking Mat-  
 " ters within our reach. As this is absolutely  
 " within our Power, our own Duty is next, and  
 " other Men's is farthest off. I don't speak this,  
 " that I do mislike the destroying and pulling  
 " down of that which is ill; but then let us be  
 " as



" as earnest to plant and build up that which is  
 " good in the room of it ; for why shou'd we be  
 " desolate ? The best and nearest way to dispel  
 " Darknes, and the Deeds thereof is to let in  
 " Light. We say the Day breaks, but no Man  
 " ever heard the Voice of it. God comes in the  
 " still Voice : let us quickly mend our Candle-  
 " sticks, and we can't want Light.

" I am afraid this Backwardness of ours will  
 " give our Adversaries occasion to say, that we  
 " chose our Religion, because it is the cheaper  
 " of the two, that we could willingly serve God  
 " with somewhat that should cost us nought ; be-  
 " lieve me, he that thinks to save any thing by  
 " his Religion but his Soul, will be a terrible  
 " loser in the end. We sow sparingly, that is  
 " the reason we reap so sparingly, and have no  
 " more fruit. Methinks whosoever hates Papi-  
 " stry, should by the same Rule hate Covetous-  
 " ness, for that is Idolatry too. I never liked  
 " hot Professions and cold Actions. Such a Heat is  
 " rather the Heat of Distemper and Disease,  
 " than of Life and saving Health. For scanda-  
 " lous Ministers, there is no Man shall be more  
 " sincerely forward to have them punished than  
 " I will be ; when *Salt hath lost its Savour*, let it  
 " be cast out upon the unfavoury Place, the  
 " Dunghil. But, Sir, let us deal with them as  
 " God hath dealt with us. God, before he made  
 " Man, he made the World a handsome place  
 " for him to dwell in. So let us provide them  
 " competent Livings, and then punish them in  
 " God's Name : But till then, *Scandalous Li-  
 " vings can't but have Scandalous Ministers*. It ever  
 " shall be a Rule to me, that when the Church  
 " and Common-wealth are both of one Religi-  
 " on, it is comely and decent that the outward  
 " Splen-

“ Splendor of the Church should hold a Pro-  
 “ portion, and participate with the Prosperity  
 “ of the Temporal State. For why should we  
 “ dwell in Houses of Cedar, and suffer God to  
 “ dwell in Skins ?

“ It was a glorious and religious Work of  
 “ King *James*, I speak it to his unspeakable Ho-  
 “ nour, and to the praise of that Nation, who  
 “ tho’ their Country be not so rich as ours, yet  
 “ are they richer in their Affections to Religion :  
 “ Within the space of one Year he caused to be  
 “ planted Churches thro’ all *Scotland*, and the  
 “ Borders, worth thirty Pounds a Year apiece,  
 “ with a House, and some Glebe belong-  
 “ ing to them ; which thirty Pounds a Year,  
 “ considering the Cheapness of the Country, and  
 “ the modest Fashion of Men’s Living there, is  
 “ worth double as much as any where within  
 “ a hundred Miles of *London*. The Printed  
 “ Act and Commission, whereby it was execu-  
 “ ted, I have here in my hand, deliver’d unto  
 “ me by a Noble Gentleman of that Nation, and  
 “ a Worthy Member of this House, Sir *Francis*  
 “ *Steward*. To conclude, altho’ Christian Reli-  
 “ gion be established generally throughout this  
 “ Kingdom, yet until it be planted more parti-  
 “ cularly, I shall scarce think this a Christian  
 “ Common-wealth. And seeing it hath been  
 “ moved and stirred in Parliament, it will be  
 “ heavy upon Parliaments till it be effected.  
 “ Let us do something for God here of our  
 “ own, and no doubt God will bless our Pro-  
 “ ceeding in this Place for ever after ; and for  
 “ my own part I will never give over Solliciting  
 “ this Cause, as long as Parliaments and I live  
 “ together.

May

May the Name and Memory of so hearty an Advocate of our poor Churches be ever dear to us, and be had in Everlasting Remembrance; and may the Great Governour and Disposer of the Hearts of the Sons of Men, raise up others in our Senates, who after his Example shall never forbear Solliciting so good a Cause, till they have in some measure perfected and accomplished it.

Thus our Pious Senators, and our most Eminent and Learned \* Judges and Lawyers also have in like manner complained of the Mischief of Appropriations, as being the main Cause of the great Decay of Hospitality, Charity and Christian Piety throughout the Kingdom, and one of them especially, the Renowned, Sir *Henry Spelman* has so honestly represented the sad Consequences that attend the Guilt of this common Sacrilege, as that if what he has written were well weighed and considered, such as are possessed of the Churches Patrimony, would very probably be less fond of their new Acquests, and not so apt to think their Estates improved by a Revenue, that by long Experience is observed so often to shift Masters, and to be so rarely followed with a Blessing.

Nay, even my Lord *Cooke*, and Mr. *Selden*, † who were not suspected of over much Partiality to the Clergy, do yet complain of the Hardships they are reduced to, and of the Injuries done them by Improvements. “ They are gi-

\* *Vid. Plowden's Comment in the Case of Grendon's Quare Impedit* against the Bishop of *Lincoln*.

† *Case of Improvements*, p. 185, 186, 187.



“ ven away (saith the former) to Secular Per-  
 “ sons, to the great hindrance of Learning, Im-  
 “ poverishment of the Ministry, and Infamy of  
 “ the Gospel, and Profession thereof. Impro-  
 “ priations, and Things Dedicated to God,”  
 (saith the other) “ tho’ abused to Superstition,  
 “ yet ought they not to be prophaned, nor ap-  
 “ plied to common Uses and Lay-hands ; but  
 “ rather to the Advancement of the Church, to  
 “ a better Maintenance of the labouring and  
 “ deserving Ministry, fostering of good Arts,  
 “ and Relief of the Poor. Again, he adds, The  
 “ many Execrations annexed to the Dedications  
 “ of things Sacred, and poured forth against  
 “ such as should divert them to prophane Uses,  
 “ should be thought on ; and let them remember  
 “ also who says, *That it is a Destruction for a*  
 “ *Man to devour what is Consecrated,* Prov. 20.  
 25. Lastly, another eminent Lawyer speaks yet  
 more plainly ; “ An Appropriation (saith he)  
 “ is one among many of those Monstrous Births  
 “ of Covetousness begotten by the *Man of Rome*  
 “ in the dark Night of Superstition, and yet  
 “ suffer’d to live in this Day-light of the Gos-  
 “ pel, to the great hindrance of Learning, and  
 “ Impoverishment of the Ministry, and the In-  
 “ famy of our Profession.

The most Learned and Eminent of the Laity  
 being so justly sensible of this Grievance, they  
 that have more immediately felt the weight of  
 it, may be well allowed also to complain of the  
 Discouragements they have been thereby obliged  
 to submit to. It will therefore, I hope, in the  
 next place, not be improper to subjoyn the Sense  
 of some of the most Eminent of the Clergy in  
 this Affair, not only on the account of their be-  
 ing best acquainted with the State of the  
 Church ;

Church; but also for the Regards due to their singular Piety and Judgment, and their just Concern for the Decay and Sufferings of Religion.

Many of them therefore upon the visible growth of Ignorance and Irreligion, especially in inappropriate Parishes, did upon the Reformation, and all along since, earnestly endeavour, by all the Means they could, to procure the Restitution of the Tythes to Parochial Churches. And particularly those Renowned Martyrs, *Cranmer*, *Ridley*, *Latimer*, and *Hooper*. For \* *Cranmer* is observed zealously to have opposed the Alienating of Tythes to the Crown; and 'tis said, that he and *Ridley*, urged the Necessity of settling them for the Maintenance of the Clergy. † Bishop *Hooper* actually restored some of the Parsonages belonging to his See, and gave his Reasons for it, That he could not with a good Conscience detain them. Honest Bishop *Latimer* boldly rebuked King *Henry* the 8th, for his Neglect in this respect, and with equal Zeal he publicly advis'd the King his Son "to restrain the boundless Covetousness and Sacrilege of his insatiate Courtiers, by whose means (as he verily truly alledged) God's Liege People, for want of Sustenance, Spiritual and Corporal, did Famish and Decay."

But the Case of Religion, upon the account of that Sacrilege, is no where better represented than in the Preface to the Holy Martyr's Sermons; where it is with great Truth acknowledged,

\* Bishop *Burner's* History of the Reformation, Vol. 1. Book 1. p. 45.

† Case of Impropriations, p. 136.

" that

that if we travel the Country, we may plainly enough see the Effect (as he expresses it) of taking of Spiritual Livings and Parsonages to be a Provision for Lords, Knights, and Gentlemen's Houses. You should see great Parishes, and Market Towns, with innumerable others, to be utterly destitute of God's Word; and that because these greedy Men have spoil'd the Livings, and gotten them in their Hands; and instead of a Faithful and Painful Teacher, they hire a *Syr John*, who hath better skill in playing at Tables, or in keeping of a Garden, than in God's Word; and for a Trifle doth serve the Cure, and so help to bring the People of God in Danger of their Souls: and all those serve to accomplish the abominable Pride of such Gentlemen who consume the Goods of the Poor (or what should have been given to a Learned Minister) in costly Apparel, Belly-cheer, and building gorgeous Houses. But let them be assured, the Day will come when it will be laid to their Charge. In the mean time (as he adds) it ought to be consider'd, that this is a Matter so weighty, and the Spiritual Slaughter of the Poor People is so Woeful and Miserable a thing, as that the Magistrates ought without delay to look thereto, and to redress the same, thereby to prevent the Judgment of God from falling on the Nation, and more especially upon those, by whose Covetousness the People are letted from coming to the Knowledge of Christ.



\* Thus speaks this great and good Man. And to the same effect speaks the most Learned Bishop *Jewel*, viz. "That whereas in other Countries the receiving the Gospel hath always been the cause that Learning hath been more set by; and Learning hath ever been the Furtherance of the Gospel: But in *England*, I know not how it cometh otherwise to pass; for since the Gospel hath been received, the Maintenance for Learning is decayed, and the lack of Learning will be the decay of the Gospel. And a little afterwards the Livings and Provisions heretofore given to this Use, are now taken away. — And whereas all other Labourers and Artificers have their Hire increased double as much as it was wont to be, only the poor Man that laboureth, and sweateth in the Vineyard of the Lord of Hosts, hath his Hire abridged. Lastly, He concludes with this Address to the great Men: You enrich'd them which mock'd, and blinded, and devour'd you; spoil not them now that Feed, and Instruct, and Comfort you.

To this might be added the Sense of many others in that Age, as the Author of the Case of Impropropriations has plentifully observed; but the Sum of what they have all urged is copiously comprehended in the Address of the Excellent Archbishop *Whitgift* to Queen *Elizabeth*, when he opposed the Sacrilegious Devices of the Earl of *Leicester*: it speaks the becoming Courage,

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\* In his Sermon before the Court on *Psalms* 69. v. 9. Vide Bishop *Jewel's* Life before his Apology, London, Printed, 1685.

Zeal, and Piety of an Archbishop; and is as follows.

“ I beseech your Majesty (said he) to hear me  
 “ with Patience, and to believe that yours and  
 “ the Churches Safety are dearer to me than  
 “ my Life, but my Conscience dearer than  
 “ both; and therefore give me leave to do my  
 “ Duty, and to tell you, that Princes are depu-  
 “ ted Nursing Fathers to the Church, and owe  
 “ it a Protection, and therefore God forbid  
 “ that you should be so much as Passive in her  
 “ Ruins, when you may prevent it; or that I  
 “ should behold it without Horror and Detesta-  
 “ tion, or should forbear to tell your Maje-  
 “ sty of the Sin and Danger; and tho’ you and  
 “ my self are born in an Age of Frailties, when  
 “ the Primitive Piety, and Care of the Church-  
 “ es Lands and Immunities are much decayed,  
 “ yet, Madam, let me beg that you would  
 “ consider first, and then you will believe there  
 “ are such Sins as Prophaneness and Sacrilege,  
 “ for if there were not, they could not have  
 “ Names in holy Writ, and particularly in the  
 “ *New Testament*. And I beseech you to consi-  
 “ der, that tho’ our Saviour said, he Judged  
 “ no Man, and to testify it, would not Judge,  
 “ nor divide the Inheritance betwixt the two  
 “ Brethren; nor would Judge the Woman taken  
 “ in Adultery; yet in the Point of the Church-  
 “ es Rights, he was so zealous, that he made  
 “ himself both the Author, Judge, and Execu-  
 “ tioner to punish those Sins. Witness that he  
 “ himself made the Whip to drive the Propha-  
 “ ners out of the Temple, overthrew the Ta-  
 “ bles of the Money-changers, and drove them  
 “ out of it.

“ And consider, it was *St. Paul* said to those  
 “ Christians of his Time that were offended  
 “ with Idolatry, *thou that abhorrest Idols, com-*  
 “ *mittest thou Sacrilege?* Supposing I think, Sa-  
 “ crilege to be the greater Sin; and this may  
 “ occasion your Majesty to consider that there is  
 “ such a Sin as Sacrilege, and to incline you to  
 “ prevent the Curse that will follow it. I be-  
 “ seech you also to consider, that *Constantine*  
 “ the first Christian Emperor, and *Helena* his  
 “ Mother, that King *Edgar*, and *Edward* the  
 “ Confessor, and indeed many others of your  
 “ Predecessors, and many private Christians  
 “ have also given to God and his Church much  
 “ Land, and many Immunities, which they  
 “ might have given to their own Families, and  
 “ did not, but gave them as an absolute Right  
 “ and Sacrifice to God, and with these Immu-  
 “ nities and Lands they have entail’d a Curse  
 “ upon the Alienators of them: God prevent  
 “ your Majesty from being liable to the Curse.  
 “ And to make them that are entrusted with  
 “ their Preservation the better to understand  
 “ the danger of it; I beseech you forget not,  
 “ that besides these Curses, the Churches Lands  
 “ and Power have been also endeavoured to be  
 “ preserved, as far as human Reason, and the  
 “ Law of this Nation have been able to pre-  
 “ serve them, by an immediate and most sacred  
 “ Obligation on the Consciences of the Princes  
 “ of this Realm; for they that consult *Magna*  
 “ *Charta*, shall find, that as all your Predecessors  
 “ were at their Coronation, so you also were  
 “ Sworn before all the Nobility and Bishops  
 “ then present, and in the Presence of God,  
 “ and in his stead, to him that Anointed you,  
 “ to maintain the Church Lands, and the Rights  
 “ be-



" belonging to it ; and this testified openly at the  
 " holy Altar, by laying your Hands on the Bi-  
 " ble, then lying upon it. And not only *Magna*  
 " *Charta*, but many Modern Statutes have de-  
 " nounced a Curse upon those that break *Magna*  
 " *Charta*. And now what account can be given  
 " for the Breach of this Oath at the last great  
 " Day, either by your Majesty, or by me, if it  
 " be willingly, or negligently violated, I know  
 " not.

" And therefore (Good Madam) let not the  
 " late Lords Exceptions against the Failings of  
 " some few Clergymen, prevail with you to  
 " punish Posterity for the Errors of this present  
 " Age ; let particular Men suffer for their parti-  
 " cular Errors, but let God and his Church have  
 " their Right ; and tho' I pretend not to Pro-  
 " phesy, yet I beg Posterity to take notice of  
 " what is already become visible in many Fami-  
 " lies ; *That Church Land added to an ancient In-*  
 " *heritance, hath proved like a Moth fretting a*  
 " *Garment, and secretly consumed both ; or like*  
 " *the Eagle that stole a Coal from the Altar, and*  
 " *thereby set her Nest on fire, which consumed*  
 " *both her Young and her self that stole it.* And  
 " tho' I shall forbear to speak Reproachfully of  
 " your Father, yet I beg you to take notice,  
 " that a part of the Church's Rights, added to  
 " the vast Treasure left him by his Father, hath  
 " been conceived to bring an unavoidable Con-  
 " sumption upon both ; notwithstanding all his  
 " Diligence to preserve it. And consider, that  
 " after the Violation of those Laws, to which  
 " he had Sworn in *Magna Charta*, God did so  
 " far deny him his restraining Grace, that he  
 " fell into greater Sins than I am willing to men-  
 " tion. Madam, *Religion is the Foundation and*

“ *Cement of human Societies*; and when they  
 “ that serve at God’s Altar shall be exposed to  
 “ Poverty, then Religion it self will be exposed  
 “ to Scorn, and become contemptible; as you  
 “ may already observe in too many poor Vica-  
 “ rages in this Nation. And therefore as you  
 “ are by a late Act, or Acts entrusted with a  
 “ great Power to preserve or waste the Church’s  
 “ Lands, yet dispose of them for Jesus sake as  
 “ the Donors intended: Let neither Falshood  
 “ nor Flattery beguile you to do otherwise, and  
 “ put a stop (I beseech you) to the approaching  
 “ Ruins of God’s Church, as you expect Com-  
 “ fort at the last great Day; for *Kings must be*  
 “ *Judged*. Pardon this Affectionate Plainness,  
 “ my most dread Sovereign, and let me beg to  
 “ be still continued in your Favour, and the  
 “ Lord still continue you in his.

Thus did this most Excellent Arch-Bishop  
 intreat and beg his Sovereign with the most Per-  
 swasive and Divine Eloquence to regard the In-  
 terest of Religion, and \* God gave that Blessing  
 to his Endeavours, that she ever afterwards had a  
 greater Value for his Person, and was more care-  
 ful and tender of the Church’s Rights than she  
 had been before.

We have now again, God be praised, another  
 † *Whitgift* that is Patriarch of the *Western Islands*,

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\* Mr. Walton’s Life of Mr. Hooker before Mr. Hooker’s  
 Works.

† Felix itaq; Gens & fortunata, Gens vere utraq; sorte  
 beata, si Prælatos haberent bonos & pastores, unoq; Gau-  
 derent Principe illoq; bono. *Girald. Cambr. Descrip. Cap. 8.*

one profoundly Learned, and of venerable and shining Piety, and of equal Zeal and Diligence to discharge the Duty of his high Station. And under the Active and Auspicious Conduct of so Holy a Father, supported with the Divine Blessing, and the Countenance and Encouragement of so Gracious and Wise a Monarch, may we not at length hope to see the Church again repair her Desolations ?

But to proceed, as this was the Sense of so many great and good Men in Queen *Elizabeth's* Days, so a cloud of Witnesses of the same kind might be easily produced in the succeeding Reigns, and the venerable Names of Archbishop *Laud*, *Usher*, *Bramhall*, and of Bishop *Morton*, *Barrow*, *Warner*, and many other great Divines, are observed, both by their Addresses to the Publick, and by the disposal of their private Charities, to have abundantly declared how great a need they thought there is of providing better for our impoverish'd Churches. And of those many, I shall beg leave only to instance but in one or two, who I believe will be allowed not to complain without occasion.

The first is the Renowned and Judicious *Chillingworth*, who openly enough declares our Religion to have fallen to the lowest Contempt in this Nation, because of the common Sacrilege. Thus in one of his Sermons, being to advise even those to make Restitution, who knew not the Persons they had injured, in that case he tells them, the Restitution ought to be made to God himself; his Words are, " Let him be so charitable, and do that Kindness to God, as  
" to bestow it in Alms on his poor Servants; or  
" since God himself is grown so Poor and Nee-



“ dy (especially in this Kingdom) that he hath  
 “ not Means enough to repair his own Houses,  
 “ nor scarce to make them Habitable, he may  
 “ do well to rescue God’s Churches from being  
 “ Habitations for Beasts, or Stables for Cattle  
 “ to lodge in. Or, lastly, which more concerns  
 “ you, since God is here grown so much out of  
 “ Purse, as that he has not Means enough to  
 “ pay his own Servants Wages, equal to the  
 “ meanest of your Household Servants; let them  
 “ not be any longer the Mocking-stocks of those  
 “ *Canaanites*, your Enemies that so swarm in  
 “ your Land. Here is a Subject fit indeed for  
 “ your Charity, and a miserable Case it is (God  
 “ knows) that they should be the Persons, who  
 “ of all Conditions of Men should stand in great-  
 “ est need of your Mercy and Charity.” After  
 he had thus observed the great Necessities  
 of the poor Clergy, he then very seasonably  
 obviates an Objection, which he well enough  
 knew some kind of People would be apt to  
 make against this kind of Charity, and thus pro-  
 ceeds.

“ Oh, but will some Men say, we have found  
 “ out now at what the Preacher aims, all this  
 “ ado about Restitution is only to enrich the  
 “ Clergy. If such Thoughts and Jealousies a-  
 “ rise in your Hearts (as I know by experience  
 “ ’tis no unlikely thing they should) oh then I  
 “ beseech you for the Mercy of God, consider  
 “ in what a miserable State the Church must  
 “ needs be, when the most likely Course to keep  
 “ the Ministers of God from starving, must be  
 “ your Sins; when those to whom you have  
 “ committed your Souls in Trust (as they that  
 “ must give God an account for them) shall  
 “ thro’ Want and Penury be render’d so Heart-  
 “ less

" less and Low-spirited, that for fear of your  
 " Anger, and danger of Starving, they shall not  
 " dare to interrupt or hinder you when you run  
 " head-long in the Path that leads you to De-  
 " struction. When out of Faint-heartedness  
 " they shall not dare to take notice, no, not of  
 " the most scandalous Sins of their Patrons,  
 " but which is worse, be the most forward offi-  
 " cious Parasites to sooth them in their Crimes,  
 " and cry Peace unto them, when God and  
 " their own Consciences tell them that they are  
 " utter strangers from it ; and neither do, nor  
 " are ever likely to know the Ways of Peace.  
 " Lastly, When these Messengers of God shall  
 " be the most ready to tell you that these  
 " Possessions and Tythes, which have been  
 " wrested out of God's Hand, are none of  
 " God's due, that they are none of the Church's  
 " Patrimony, that their Right is nothing but  
 " your voluntary Alms, and charitable Benevo-  
 " lence, and that they shall think themselves  
 " sufficiently and liberally dealt withal, if you  
 " shall account them worthy to be the Com-  
 " panions of the Basest and Meanest of your  
 " Servants. I could almost be silent in this  
 " Case, did not your Enemies in *Gath* know of  
 " it, and if it were not published in the Streets  
 " of *Ashkelon*. Insomuch that you have given  
 " Cause to the Enemies of God to Blaf-  
 " pheme our Glorious and Undeiled Religi-  
 " on.

Thus honestly and plainly did this great Man  
 represent the fatal Consequences to Religion  
 from a Poor and Abje& Clergy.

The other whom I would mention is the ce-  
 lebrated Author of the History of our Reforma-  
 tion ; and what he alledges, having had the  
 Honour

Honour of the Approbation of the Publick, it has the greater Weight, and may therefore be allowed to be the more Authentick. “ The  
 “ Light of Nature (says he) \* teaches us, that  
 “ those who are dedicated to the Service of God,  
 “ and for instructing the People, are to be so  
 “ well provided for, as to be deliver’d from the  
 “ Distractions of Secular Cares, and secur’d  
 “ from the Contempt which follows Poverty, and  
 “ be furnish’d with such Means as may both enable  
 “ them to know that well wherein they are to  
 “ instruct others, and to gain such an Interest in  
 “ the Affections of those, among whom they labour,  
 “ as modest Hospitality, and liberal Alms-giving may procure.

And again, “ The want of a better Maintenance hath occasion’d much Ignorance and  
 “ Scandal among the Clergy. I shall not enter  
 “ into the Debate about the Divine Right of  
 “ Tythes; this I am sure of, a decent Maintenance  
 “ of the Clergy is of natural Right,  
 “ and that it is not better look’d to, is a publick  
 “ Reproach to the whole Nation, when in  
 “ all other Religions and Nations those that  
 “ serve at the Altar live by it.—And again,  
 “ The Neglect of this Care is as high a Contempt  
 “ of Religion and the Gospel, as any can be,  
 “ and is one of those things for which this  
 “ Nation has much to answer to God, that  
 “ now in one hundred and twenty Years time,  
 “ so little has been done by publick Authority,

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\* Preface to the Second Vol. of Bishop Burnet’s History of the Reformation.



“ for the Redress of such a crying Oppression.

“ —Some private Persons have done great things this way, but the Publick has yet done nothing suitable to the Occasion.

’Tis true, since the making of this Complaint, a great deal more is done than was before; but yet how unequal that is to the Occasion, tho’ in it self great and generous, has, I think, in some measure appear’d in the foregoing Discourse; but besides these Remonstrances, whereby the Publick has been so often put in mind of the Hardships of the Clergy, other good Patriots have chose to shew their Compassion for them in another manner, and to make amends, as far as they were able, for the Omissions of the Publick, by contributing themselves so largely to the Endowment of many Churches. Of this number were the Noble Lords *Hicks, Digby, Scudamore, and Nottingham*: Of this Number also were the Right Reverend Bishops, *Morton, Barrow, Warner, Reynolds, Sanderson, Morley, &c.* And many Worthy Commoners, both of the Laity and Clergy; such as *Sir Ralph Hare, Sir Roger Townsend, Sir William Dodington, Doctors, Clark, South, Busby, and many more,* mentioned by the Honourable *Sir H. Spelman, and Dr. Kennet*; and to these many others might be added, such as the late Right Reverend, and most Learned (a) Doctor *Lloyd*, Lord Bishop of *Worcester*, the Right Honourable, and Right Re-

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(a) He augmented several Vicarages in the Dioceses of *Leitchfield* and *Worcester*, as particularly in the latter the Vicarages of *Lench, Evesham, Blockley, Elmly, &c.*

verend the (b) Lord Bishop of *Durham* that now is, (c) Sir *John Phillips*, (d) Sir *Edward Nichols*, (e) *R. Hopton*, Esq; who out of their abundant Piety and Goodness have been extraordinary Benefactors to the Church, either by totally restoring Impropriations, or by making very considerable Augmentations to poor Vicarages.

So that upon the whole, it appears to have been the Sense of our most Gracious Kings and Queens; of many Wise and Illustrious Patriots, both of Lords and Commons in Parliament, of our most Learned Judges and Lawyers, and of our most Learned and Pious Divines; in a word, of the wisest of Persons of all Denominations, both in Church and State, that the Case of the Indigent Clergy of this Realm is an Affair highly worthy of the publick Care, and that the continuance of the Impropriations, without making some Equivalent to the Desolate Churches they belong'd to, is a lasting Blemish to the Reformation. And therefore, that the Glory of God, the Honour of the Reformation, the Reputation of the State, the Subsistence and Pre-

(b) He has (as I am inform'd by a good Hand) provided for the Augmentation of several Vicarages in the Bishoprick of *Durham*.

(c) He has restor'd both for the Augmentation of Vicarages, and other Charities, two Impropriations in the County of *Pembroke*.

(d) He has augmented several Vicarages in the County of *Northampton*.

(e) He has entirely restor'd to the Church the Impropriation of *Bish-Frome* in the County of *Hereford*, which is a very considerable one.

servation

servation of the Church, the Desires of all good Patriots, and the Necessities of many Poor Clergy-men's Families, do all conspire to solicit the Goodness of the Legislature further to consider, and to relieve them.

It is a Juncture, we hope, not unseasonable to think of it : Upon the happy Views of approaching Peace, and under the Auspicious Government of so Great and Wise a King, who cannot aim at greater Glory than being a Nursing Father, to perfect what is wanting for the better and more happy Establishment of the Church of God among us. A Church so Primitive and Valuable for the Purity of her Doctrine, so agreeable to the Genius of the Nation for the Excellency of her Principles, and so Subservient to good Government, by being so conducive to the Peace and Welfare of the People. A Church therefore for which many Parliaments have the Honour of having already done many great things. They have Honourably stood by her in her great Extremities; they have often rescu'd her from the Jaws of Popery, they have wisely guarded her with wholesome and good Laws, which, if well executed, might have been a greater Check to the bold Attacks of Free-thinkers, and Libertines, and the Crafty Artifices of Sectaries and Enthusiasts against her. And may God inspire them with Wisdom and Resolution, to see and to do for her what is still wanting, to be watchful over her for Good, against the open Violence, and the secret Malice of all her Enemies, and to accomplish what is farther wanting for her just Establishment.

They



They can't but know the Desolations she is fallen into in many places, how many Parishes are destitute of Churches? How many Churches are destitute of Pastors? And how difficultly by Briefs, and other Charities so many Churches yet standing are preserv'd from Ruins? And how as difficultly the Ministers that supply them are maintain'd by Arbitrary and Charity Collections? In a word, in how many ways the Service of God is discourag'd? How that many worthy Persons are discourag'd from entering into Orders? How that many good Men in Orders are disabled from the doing of their Duty, by being depriv'd of Helps convenient to do Religion Justice, in defending Truth, and convincing of Gainsayers. And therefore they must also know the indigent condition of their Neighbouring Vicars and Curates, those of them especially that have Families, how commonly they and others find themselves oblig'd to contribute to their Relief, and how Religion suffers by all this, in the Opinion of those who measure their Esteem for it from the Meanness of its Ministers. And is it for the Honour of a rich and flourishing People, zealous of Religion, and who have receiv'd so many Blessings from the Hand of God, to suffer his Service to fall into Contempt, and his Ministers into these Extremities?

No, we hope God hath in reserve better things for us, that he will yet raise up Patriots who will lay these things to Heart, and labour earnestly for the Redress of them; Men of the same Religious Sentiments with those their illustrious Predecessors, who thought it " a Reproach for so flourishing a Kingdom to have  
 " so beggarly a Clergy. — That they ought  
 " least

“ least to want, who know best how to abound;  
 “ and that shining and burning Lights do well  
 “ deserve to be set in good Candlesticks.” Such  
 Patriots, and Advocates for the Clergy we have  
 had, and such in greater plenty (we trust God)  
 we still shall have, and for whom we shall have  
 cause to pray unto the God of Heaven, that *he*  
*may remember them concerning this, and not wipe*  
*out their good Deeds, which they shall do for the*  
*House of God, and the Officers thereof.*

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FINIS.

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to want, who know how to abound,  
and that shining and burning lights do well  
"believe to be the good Christian." Such  
Parsons and Advocates for the Clergy we have  
had, and such in general plenty (we trust God)  
will still have, and for whom we shall have  
cause to pray unto the Lord of Heaven, that he  
will send them forth in his word and his  
power, and that they may be able to do  
the work of the Lord with all power.

And thus I have said, and I hope  
that you will be able to do the work of  
the Lord with all power.

And thus I have said, and I hope  
that you will be able to do the work of  
the Lord with all power.

And thus I have said, and I hope  
that you will be able to do the work of  
the Lord with all power.

And thus I have said, and I hope  
that you will be able to do the work of  
the Lord with all power.

And thus I have said, and I hope  
that you will be able to do the work of  
the Lord with all power.





A

## L I S T

Of the LIVINGS in the Diocese of

St. D A V I D,

*Distinguishing those not exceeding 50 l. per  
Ann. by their Valuation, as returned to  
the First Fruits Office, according to an  
Act of Parliament in Queen Anne's Reign.*

*Ecclesia Cathedral.*

*Above 50 l. per Ann.*

**E** piscopatus Meneven'  
 Archidiaconat' Menev'  
 Ecclesiæ Appropriat' ad Sustentatio-  
 nem Dom' Servitii in Ecclesia Ca-  
 thedral }  
 Ecclesiæ Appropriat' ad Canonic' }  
 Residen' in Ecclesia Meneven }  
 Precentor' in Ecclesia prædict'  
 Thesaurarii Officium

I

Llanrian

Llanrian P.  
 Methir P.  
 Sancti Nicolai P.

PEMBROC' D. Deugledheu.

*Living above 50 l. per Ann.*

Llanyhadden *Improp.*  
 Nova Mota R.  
 Rudbacfton R.

*Living not exceeding 50 l. per Ann.*

Abbeston V.	07 00 00
Clarbeston C.	05 15 00
Llyfvrane R.	20 00 00
Llanyhadden V.	30 00 00
Maenclochog V.	25 00 00
Prendegrast R.	28 00 00
Spittle C.	05 10 00
Uzmafton C.	05 10 00
Walton East C.	10 00 00
Wifton C. <i>Impropriat.</i>	09 00 00

D. Emlyn.

*Living above 50 l. per Ann.*

Clyddey P.  
 Killredin R.  
 Llangeler fine Cure.  
 Man-ar-divy R.  
 Penboyre R.

*Living not exceeding 50 l. per Ann.*

Clyddey V.	25 00 00
Kylgerran R.	38 00 00
Kennarth	

## PEMBROC

Kennarth V.	15 00 00
Llanvychangeler & Penbedw R.	24 00 00
Llangeler V.	28 00 00
Penridd R.	18 00 00

## D. Kemmes.

*Living's not exceeding 50l. per Ann.*

Alba R. al' White-Church.	30 00 00
Bayvill V. cum Moylgrove. 2 Churches	06 10 00
Breedell R.	32 00 00
Castell y Bwch R.	23 00 00
Dynas R.	42 00 00
Eglwys wrw V.	16 00 00
Little Newcastle Impr.	05 00 00
Llanvyrnach R.	44 00 00
Llantwood.	05 00 00
Llauchaith R.	13 00 00
Llanvair-Llwydoc R. al' Llanycloythog	32 00 00
Llanvair Nant Gwyn C. Impropr.	03 00 00
Maenclochog C.	05 00 00
Monington C.	03 00 00
Mota Henrici R.	22 08 04
Meleneu R.	34 00 00
Morvill R.	08 10 00
Newport R.	44 00 00
Nevern V.	30 00 00
Poyngeston R.	22 00 00
Paintwayne R.	07 00 00
Thomæ Sancti Dogmellis V. cum Llantwood & Monington	15 00 00

## D. Pebidioke.

*Living's above 50l. per Ann.*

Merthir V.



*Living's not exceeding 50 l. per Ann.*

## PEMBROC'

Brody <i>V.</i> annex'd with Hays Castle	26	00	00
St. Dogmells <i>V.</i>	15	00	00
St. Edren's C.	04	00	00
Fifcard <i>V.</i>	16	00	00
Forde, <i>a Chapel of Ease</i> to Hay's Castle	02	00	00
Grandstone St. Nicholai R.	24	00	00
Jurdaſton R.	20	00	00
Llanſtinan R.	04	00	00
Letterſtone R. cum Capella Llanvair	40	00	00
Llandelow <i>V.</i> cum Llandely, alias Llandewy, alias Llandowell	} 05	05	00
Llanrian <i>V.</i>			
Lawrentii Sancti R.	18	00	00
Llanunda <i>V.</i>	14	00	00
Maner Nawen	04	00	00
Sancti Elves R.	07	00	00
Whitechurch <i>V.</i>	20	00	00

*D. Pembroc. alias Narbeth.**Living's above 50 l. per Ann.*

Nangle fine Cure  
 Florentii Sancti *Impr.*  
 Hogeston R.  
 Jeffreston *V.*  
 Narberth R. cum Capellis.  
 Pwllcrochon R.  
 Roscrother R.  
 Sta kpoole Huſher R.  
 Sta kpool Elider fine Cure.  
 Tenby fine Cure.  
 Wemor *V.* alias Llimoce.

*Living's*

*Living not exceeding 50 l. per Ann.*

	PEMBROC'
Angulo <i>V.</i>	26 00 00
Amiroth <i>V.</i>	09 00 00
Begeley <i>R.</i>	47 00 00
Coceston <i>R.</i>	32 00 00
Carew <i>V.</i>	14 00 00
Cronver <i>R.</i>	35 00 00
Castlemartin <i>V.</i>	20 00 00
Florentii Sancti <i>V.</i>	20 00 00
Gumfreston <i>R.</i>	30 00 00
Hogeston <i>V.</i>	29 00 00
Jarbeston <i>R.</i>	33 00 00
Jeffrestone <i>C. Impropr.</i>	07 00 00
Ismaelis Sancti <i>R.</i>	12 00 00
Lamfey <i>V.</i>	05 00 00
Loveston <i>R.</i>	12 00 00
Ludchurch <i>R.</i>	30 00 00
Lawrenny <i>R.</i>	45 00 00
Michaelis Sti. <i>V. cum</i> Nicholis Sti. & Mouncton <i>Ch.</i> which is down, and the Quakers Burying Place	40 00 00
Manerbier <i>V.</i>	14 00 00
Martletwy <i>R.</i>	16 00 00
Nash and Upton <i>R.</i>	30 00 00
Petroci Sancti <i>R.</i>	32 00 00
Penall <i>V.</i>	22 10 00
Reynaldstone <i>C.</i>	02 00 00
Ridpert <i>C.</i>	02 05 00
Stacpool Elider <i>V.</i>	12 00 00
Sancti Twinnells <i>V.</i>	24 00 00
Trenebia <i>V.</i>	13 06 08
Warren <i>V.</i>	10 00 00

## PEMBROC' D. Rouse.

*Living above 50 l. per Ann.*

Burton R.  
 Castellwalwyn R.  
 Herbarfton R.  
 Hubberfton R.  
 Roberfton R.

*Living not exceeding 50 l. per Ann.*

Bridis Sanctæ R.		35	00	00
Camiros V.		40	00	00
Dale C.		06	00	00
Frestrop R.		20	00	00
Hafcard R.		36	00	00
Johnson R.	} Q. if not united? }	24	00	00
Staineton V.		48	00	00
Ismaelis Sancti V.		30	00	00
Llangum R.		47	00	00
Llanfadwell V.		30	00	00
Marlos V.		20	00	00
St. Martin's in Haverford West		06	00	00
Nelton R.		28	00	00
Rosmarket V.		15	00	00
Rupa V.		17	00	00
Sti. Mary's Harford West.		19	10	00
Talbenny R.		35	00	00
Trefgarne R.		14	00	00
Walton R.		20	00	00

## CARDIGAN' D. Subayron.

*Living above 50 l. per Ann.*

Blaynpoth P.  
 Dichwood P. alias Hemyde.

Istradd



## CARDIGAN'

*Istradd P.**Llangoedmore R.**Llandiffil sine Cure**Llande-vryog Impr.**Llandigwy Impr. al' Llandoge.**Llanychayron P.**Llanwenog P.**Llangyby P.**Llanarth & Llayne V.**Penbrin V.**Living's not exceeding 50l. per Ann.*

<i>Aberporth R.</i>	24 00 00
<i>Blaenporth C. Improp.</i>	05 00 00
<i>Bettws Bledrws R.</i>	18 00 00
<i>Bangor &amp; Henllan, 2 Churches</i>	20 00 00
<i>Cardigan V.</i>	10 00 00
<i>Cunnon Cap. (annexed to Llandisilio Gogoffe, nothing certain }</i>	
<i>Dihewid C. Improp.</i>	04 00 00
<i>Gogoffe V.</i>	27 00 00
<i>Istrod V.</i>	18 00 00
<i>Kellam R.</i>	19 00 00
<i>Llandugwy C. (under the Prebend there)</i>	07 00 00
<i>Llangyby C. Improp.</i>	02 00 00
<i>Llanychayron C. Improp.</i>	04 00 00
<i>Llanvair Cludogie C. Improp.</i>	04 00 00
<i>Llanlhwch-Hayarne R.</i>	48 00 00
<i>Llanvayr or Llwyn R.</i>	13 00 00
<i>Llangillo R.</i>	26 00 00
<i>Llanwmnen V.</i>	14 00 00
<i>Llan-beder V.</i>	42 00 00
<i>Llanwenog V.</i>	24 00 00
<i>Llande-vryog V.</i>	13 00 00
<i>Llandiffyll V.</i>	26 10 00
<i>Mount C. Improp.</i>	05 00 00
<i>Tremain C. Improp.</i>	10 00 00

CARDIGAN'  
Trefdayr R.  
Verwick V.

40 00 00  
22 00 00

D. Ultra Ayron.

*Living above 50l. per Ann.*

Aberarth Impr.  
Caron P.  
Caroge P.  
Llanbadarn Impr.  
Nantguntlo P.  
Trefeglwys P.

*Living not exceeding 50l. per Ann.*

Aberarth C.	06 00 00
Caron V.	32 05 00
Eglwsvach Cap.	05 00 00
Gwynnys C. Imp.	05 00 00
Kilceunyn C. annexed to the V. of Trefeglwys	05 00 00
Kilie Airon R.	20 00 00
Llanavan C. Imp.	03 06 08
Llandewy Brevy C. (being a dissolved Collegiate Church) exclusive of the Cap. Llanbardarn Odyne	06 00 00
Llanbardarn Odyne (being a dissolved P. under the said Collegiate Church, and served with Llandewy	05 00 00
These 4 are Chap. under (Blanepenhalt the Collegiate Church ) Bettus C.	00 13 04
or Cap. of Llandewy ) Garchely C.	00 13 04
Brevy ) Gwnvill C.	00 13 04
Llanganfelling C.	06 13 04
Llanbadderne Vaur V.	27 00 00
Llandinol <i>alias</i> Carrog. C. Im.	03 00 00
Llanristed V.	30 00 00
Llany-	

**CARDIGAN**

Llanychairon C.	06 13 04
Llanvihangell & Castlewater V.	45 00 00
Llanygrwydion C.	06 13 04
Llangitho R.	20 00 00
Llanfaintfred V.	27 00 00
Llanyter V.	29 15 00
Llanvihangell Gelindred V.	28 00 00
Lledrod C.	04 00 00
Nantguntlo V.	13 00 00
Roskye R.	13 00 00
Spitty and Yftread C.	03 10 00
Spitty Cefnfin Chap.	00 00 00
Strata florida Cap.	08 00 00
Treffeglos V.	25 00 00
Trevilan R.	19 00 00

**BRECON.****D. Buelte.***Living above 50 l. per Ann.*

Llangamarch R.  
 Llanvortbull P.  
 Llanavon Voir R.

*Living not exceeding 50 l. per Ann.*

Llangunten C.	05 00 00
Llanynis R.	25 00 00
Llangunnog C.	02 12 00
Llangamarch V.	30 00 00
Llanvair in Built C. and	} 10 00 00
Llandhewyr Cwm C.	
Llanwrthwl V.	20 00 00
Maesfminis R.	40 00 00

**D. Primæ**



**BRECON' D. Primæ Partis Brecon.***Living above 50l. per Ann.*

Archidiaconat' Brecon

Cantreffe R.

Devunnock V.

Ystradgwnlas R.

Llanvoygan R.

Llandeyaylog R.

Llandette R.

Llanfanfraid R.

Llanhauloughe R.

Llanvyrnach R.

Llywel V.

Penderen R.

Vaynor R.

*Living not exceeding 50l. per Ann.*

Aber-yfhar V.

Battle C. Impr.

Brecon V.

Garthbrenghy

Llanpethid V.

Llaniwerne C.

Llanvayes V.

Llannant Brane &amp; Llandilorvane C. Im.

Llandewaley &amp; Crickaderne V.

Llanthrew C.

Merthir V.

Talachdy R.

Trallwng C.

40 00 00

05 05 00

31 06 00

10 00 00

34 00 00

05 00 00

25 00 00

09 00 00

40 00 00

06 00 00

10 00 00

33 00 00

10 00 00

D. Se-

**BRECON. D. Secundæ Partis Brecon.***00 00 Livings above 50l. per Ann.***Cryg Howel Impr.****Cryg Howel Portio****Llangattock R.****Llanvihangel R.****Llangeneder & Eglevesey R.****Llanvillo R.****Llangorse V.****Llanvihangel V.***00 Livings not exceeding 50l. per Ann.***Brunles V.**

30 00 00

**Cryg Howel V.**

20 00 00

**Kettheddin R.**

40 00 00

**Llanelwy R. al' Llamell**

25 00 00

**Llifwen R.**

45 00 00

**Llangastey R.**

30 00 00

**Tallin R.**

40 00 00

**D. Tertiæ Partis Brecon.***Livings above 50 l. per Ann.***Cwmddy V.****Glasbury V.****Llanibedder R.***Livings not exceeding 50l. per Ann.***Haia V.**

17 00 00

**Llanigen V.**

40 00 00

**RADNOR.****D. Elvells.***Livings above 50l. per Ann.***Aberedowe R.****Brungwin R.****Clyrae P.****Diferth R.****Gladestry R.****Llan Saint Frêd P.***Livings*

**RADNOR.***Living not exceeding 50 l. per Ann.*

Bochrwd V.	42 00 00
Clyrowe V.	40 00 00
Cregryna R.	35 00 00
Glâscwm	34 00 00
Llanbeder Pains Castle C.	08 00 00
Llansaintfrêd V.	40 00 00
Llandillograban C.	08 00 00
Llowes V.	28 00 00
Llanstephan C.	09 00 00
Nenchurch R.	25 00 00
Nantmellan V.	15 00 00

**D. Mellenethe.***Living above 50 l. per Ann.*

Blethvauch R.
<i>Harmonis Sti. Prabenda</i>
Keventhles R.
Kerry V.
Llambister P.
Llantguntlo P.
Llandegle P.
Nantmell V.

*Living not exceeding 50 l. per Ann.*

Begnildy V.	35 00 00
Cascomb R.	25 00 00
Cwmyrayddwr V.	25 00 00
Hiope R.	25 00 00
Harmonis Sancti V.	40 00 00
Llambister V.	38 00 00
Llananno C.	10 00 00
Llanbardarn Vynith C.	10 00 00
Llandewy Istredenny C.	14 00 00
Llanvehangle <i>vid.</i> Ithen C.	14 00 00
Llan-y-drindod C.	06 00 00
Llanguntlo V.	28 00 00
Llandegle V.	25 00 00

Llan-



## RADNOR.

Llanbadern R.	46 00 00
Moughtrey C.	08 00 00
Whitton R.	24 00 00

## CARMARTHEN. D. Carmarthen.

*Living above 50 l. per Ann.*

Archidiac' Carmarthen.

Eglwyscymmin R.

Llandhewi volfrey fine Cure.

Llandaw & Pendine 2 Churches ~~unloaded~~ *united*

Llanfadurnen R.

Llangharne V. unit' }

Llanbedderne Velfry R.

Llanfilio P.

Llanstephan V.

Llangan P.

Llangharne P.

Llanboydy P.

Treflech Impr.

*Living not exceeding 50 l. per Ann.*

Abernant V.	14 00 00
Carmarthen V.	21 18 04
Cleere Sancti R.	20 00 00
Cynwil Elvet C.	03 00 00
Egermond C.	03 00 00
Eglwsfair C. annexed to R. of Henlla- namgoed }	19 15 00
Henllangoyde R.	31 00 00
Kiffig C.	14 12 00
Killmannilloyd R.	35 00 00
Llandillo Abercowin C.	16 08 00
Llandowrw R.	38 00 00
Llangaing C. Impropr.	04 00 00
Llangining C. annexed to St. Clere	03 00 00
Llanvallteg R.	25 00 00
Llanglidwen R.	15 00 00
Llandefillio V.	17 00 00
Llan-	

## CARMARTHEN.

Llanboydy V.	31 00 00
Llanlooch C. endowed with 10l. per Ann. more after the Death of Mr. James Jones	10 10 00
Llanstephan V. or C. with Llangynock C.	10 00 00
Llangan V.	18 05 00
Llanwinnio C. Imp.	08 00 00
Llandewiwillfrei fecunda Portio alias V.	38 00 00
Marros C.	12 00 00
Merthir R.	47 00 00
Mydrim V.	43 00 00
New Church C.	06 00 00
Trefleghe V.	16 00 00

## D. Gowre.

*Living above 50 l. per Ann.*

Bishopston R.	
Cheriton R.	
Ilston R.	
Ecclesia five Capella de Llanddevoylock Trefgrayn.	
Llwcher R.	
Guardianatus de Swaynsey five P.	
Llanvaydock R.	
Llangevellag V.	
Pertheynon R.	
Rossille R.	

*Living not exceeding 50 l. per Ann.*

St. John's Chap.	05 00 00
Llanrideane V.	10 00 00
Llangenned V.	15 00 00
Llangowyck C.	10 00 00
Llandhewy V.	08 00 00
Llanfamlet C.	12 00 00
Nicholafton R.	29 00 00
Oxwich R.	40 00 00
Oyftermouth C.	10 00 00



Pemmaine

**CARMARTHEN.**

Pen-maine R.	35 00 00
Pennarthe V.	08 00 00
Peurice C.	05 00 00
Rynalton R.	35 00 00
Swanfey V.	36 00 00
Talbout V.	41 00 00

**D. Kidwelly.***Living above 50 l. per Ann.*

Llanedy R.

Llandeveylog Impr.

*Living not exceeding 50 l. per Ann.*

Kidwelly V.	40 00 00
Llanon C. Imp.	06 13 04
Llanelly V.	27 06 08
Llangennich V.	06 13 04
Llangwnwr V.	30 00 00
Llangendeirne C.	06 13 04
Penbrey V. Llanderry Chappel	10 15 00
Sancti Ismael V. and Llandeveylog Cure	40 00 00

**D. Llanddilo Vaur.***Living above 50 l. per Ann.*

Llanvenmeth P.

Llandilo Vaur V.

Llanarthne P.

Llandarock P.

Kilcombe V.

Kynwilgayo V. to which Llanfawel is annex'd.

Llangaddock V.

Llandingat V. to which Llanvayrary Bryn C.

Llanegwad V.

*Living not exceeding 50 l. per Ann.*

Abergwily V.	48 00 00
Bettws C. Impropr.	05 00 00
Brechva C.	08 05 00
Holy Trinity or Tilliaris C.	10 00 00

Kil-



## CARMARTHEN.

Llanvihangel Kilvorgan R.	10 00 00
Kyl-y-cwm C.	10 00 00
Llandeddoe faint C.	03 00 00
Llanfadwrn V. to which Llanwrda C. } is annext.	39 10 00
Llandharog V.	08 10 00
Llangathen V.	40 00 00
Llanvenneth V.	46 00 00
Llanvihangel Aberbithich C.	15 10 00
Llan Llawdhog (Cap. annexed to V. of } Abergwilly)	05 00 00
Llanypimfaint Cap. annexed to Vic. of } Abergwilly	05 00 00
Llan-y-bidhar V.	07 00 00
Llandebea V.	40 00 00
Llanarthne V.	40 00 00
Llanthenny al' Llanlonie V.	23 00 00
Llanvyhangel Orarth V.	26 00 00
Mothvy V.	30 00 00
Pencarreg V.	27 00 00
Tally C. Imp.	08 00 00

## D. Hay.

Capel-y-Feen C. (nothing certain)	
Cymyoy C.	11 00 00
Dulace C.	04 00 00
Evias Harold C.	20 00 00
Gwenthrw C. Imp.	06 00 00
Llancilloe C.	03 00 00
Michael Church Eskley C.	07 00 00
St. Margaret's C.	06 00 00
Old Castle C.	03 10 00
Rowlston C.	04 00 00
Walsterstone C.	03 00 00

N. B. There may be added many more Cures in this Diocese, where the Churches are ruin'd, for that no Provision was made for the Service of them, as may probably hereafter be farther shown.

F I N I S.

